

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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John 3:16

Heart-Moving Messages on the

Best-Loved Text in the Bible



By the late Robert L. Moyer

Dean of Northwestern Schools; Pastor of First Baptist Church, Minneapolis

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

CHAPTER NINE

Should Not Perish . . .

Perish! That solemn word was spoken by the sweetest-lipped preacher who ever lived. Someone has truly said, "Perish is an awful word in any language." The word "perish" does not bring to us a theory, but a serious, solemn fact. Sin separates from God now and hereafter. We are living in a day when foolish men deny the reality of sin. We make light of it—we even enjoy it. But God hates it and condemns it. Surely a righteous and holy God could do nothing else. Man is lost because of sin. There is a great gulf between sinful man and God. Man cannot be united to God save in a way that is sufficient and satisfactory to God. Man has no ground upon which he can approach God. Before a man can be saved, sin must be dealt with effectually. He cannot be saved until his sins are blotted out and his guilt cancelled.

God's law is perfect, holy, just, and good. Its penalty is righteous, and must be paid. Judgment must be executed. This must all be taken into account when we think of the salvation of a sinner. (Continued on page 4)

O Jesus, Jesus

O Jesus, Jesus, dearest Lord!
Forgive me if I say,
For very love, Thy sacred name
A thousand times a day

I love Thee so I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.

For Thou to me art all in all;
My honor and my wealth;
My heart's desire, my body's strength,
My soul's eternal health.

Burn, burn, O love, within my heart,
Burn fiercely night and day,
Till all the dross of earthly loves
Is burned, and burned away.

O light in darkness, joy in grief,
O heav'n begun on earth;
Jesus my love, my treasure, who
Can tell what Thou art worth?

What limit is there to this love?
Thy flight, where wilt Thou stay?

On, on! our Lord is sweeter far
Today than yesterday.

—Rev. F. W. Faber.

JESUS, SINNERS, SALVATION

By Kyoichi Kitano
Pastor, Hamadera Bible Church
Hamadera-Showacho 4, Sakai City, Osaka Pref., Japan

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."—I Tim. 1:15.

This is the inspired testimony of great importance given by the Apostle Paul. On this verse I should like to give some advice to my friends who have been unconcerned toward Jesus Christ. I am sure it is well worthy for you all to meditate in real earnest on this one verse. Philip, one of the twelve disciples, once asked of Jesus, "... Lord, shew us the Father, and it sufficeth us" (John 14:8).

I think this beseeching of Philip represents the earnest desire of all men towards God. How zealous are the wishes of men for gaining access to God! The human history can be said to be that of making pilgrimage to God. Devout Jews traveled from a great distance over prairies and mountains to Jerusalem. Faithful Mohammedans have visited Mecca and Medina from the remotest parts of different countries. Though men seem to busy themselves with worldly matters day after day, they have in their innermost hearts a zealous wish to worship God. Without God the spiritual thirst of man cannot by any means be satisfied. There arises, however, a very real question: How can man gain access to God? How can man acceptably worship God?

But we have a wonderful assertion of Jesus in our Bibles answering Philip, "... he that hath seen me hath seen the Father" (John 14:9). What did Jesus mean by this declaration? He told not only Philip, but also all of us that He was God who came into the world in the flesh. You need not go here and there searching for God any more. God the Heavenly Father came to reveal Himself in Christ (Continued on page 9)

I. Jesus, the Incarnate God, the Living God

Do you think man's eagerness and effort towards God can promise him success? Even Immanuel Kant, the great philosopher, with all his excellent moral faculty and profound knowledge, could not find God. After research based upon his philosophical method, he believed that God must exist. But he could not further develop his thought about God from that conclusion. His "god" was only a postulated one in his brain, after all. In fact, human history proves that man's eagerness and effort to see God, to worship God, have come to failure.

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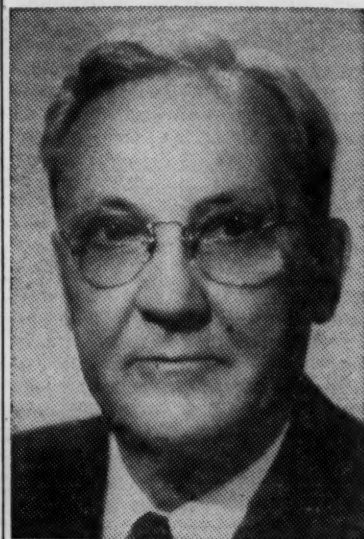
The Jones - Rice - Graham Issue

By Dr. Bob Shuler in the Methodist Challenge

Famous Editor of the Methodist Challenge—

1. Says it was unscriptural for Dr. Graham to yoke up with modernists in the New York Crusade.
2. Thinks Drs. Jones and Rice helped Dr. Graham stay true in preaching.
3. Shuler says modernists, who had been led to expect a modified gospel, were disappointed.
4. Says had W. B. Riley been alive, the Jones-Rice duet would have been a trio.

Because of their far-flung leadership and influence in evangelical circles, the position taken by Dr. Bob Jones, Sr., and Dr. John R. Rice on the set-up and promotion of the Billy Graham evangelistic campaign in New York has become of national interest. As a result of my close personal friendship with both these men whom I consider prophets and seers in this evil day of apostasy, I have been asked by various individuals as to my opinion of the stand they have taken. My answer is that, based upon all the information I have been able to obtain, these two old giants are right.



Dr. Bob Shuler

They are biblically right.

They are right according to the tenets and historicity of evangelical Christianity.

They are right, if we are to accept the evidence to be found along the trail left by the truly great evangelists of the centuries.

To prove that they are right, one need only turn to the exhortation of St. Paul in the 14th verse of the 6th chapter of Second Corinthians:

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

(Continued on page 7)

Herod Murders John the Baptist



By
Evangelist John R. Rice

1 At that time Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew for themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto Him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry; nevertheless for the oath's sake, and them

which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

—Matt. 14:1-14

Compare this with Mark 6:14-29 and Luke 9:7-9. "Herod the tetrarch" mentioned here in verse 1 is not to be confused with Herod the Great who was ruler in Judea (Continued on page 5)

Fundamentalism: Past and Future

The Fundamentalism of Yesterday, the Evangelicalism of Today, and the Fundamentalism of Tomorrow

By Chester E. Tulga, D.D.

(Delivered at the Silver Anniversary Conference of the General Association of Regular Baptist Churches.)

We are witnessing in our day a repudiation of fundamentalism by younger theologians whose knowledge of early fundamentalism is second-hand and derived mostly from liberal histories of fundamentalism. Their opposition to fundamentalism is really based upon aversion to its principles rather than its excesses and mistakes. These younger theologians, educated mainly or in part in liberal schools, and informed largely by liberals who had no sympathy for it and no part in it, are offering to evangelicals a highly colored and one-sided view of fundamentalism in order to win acceptance for their alternative—a liberal evangelicalism.

It is our conviction that fundamentalism as a movement can best be understood by those who were a part of it, who participated in it, rather than by late comers who dislike it. There is a strange similarity between the middle-of-the-roads who disliked fundamentalism in the past and those who dislike fundamentalism in our day.

To understand the fundamentalism of yesterday, we must understand the times which produced it, and the situations which formed its strategy.

1. *Fundamentalism was an interdenominational movement, as men in various denominations holding the fundamental doctrines of the faith, gathered themselves together against a common foe.* Fundamentalism was not a full-fledged affirmation of the entire range of orthodoxy, as the Scriptures require, but was a defense of those doctrines deemed necessary to the integrity of the Christian faith. It was a form of essentialism. In fact, some fundamentalists in the Methodist fold called themselves "essentialists." Its centers of strength, however, were among the Baptists and Presbyterians, and the conflict in these communions continued for many years, ending in the victory of either liberalism, neo-orthodoxy or a vague middle-of-the-roadism.

The fundamentalism of those days expressed itself in interdenominational organizations such as congresses on prophecy, conferences on the fundamentals, Bible conferences, Bible Institutes, interdenominational papers and magazines and faith mission societies.

2. *Fundamentalism began in a time of theological confusion, with the lines blurred between believers*

and apostates, orthodoxy and heresy, and with all shades of liberalism. Because liberalism used orthodox words invested with alien meanings, it was frequently difficult to distinguish friend from foe—hence many charges and countercharges. Liberals and others who purposely use obscure language, or words invested with private meanings, are fond of being misunderstood. Then they can conceal their liberalism and enjoy the tactical advantage of being misunderstood, thus getting the sympathy of the naive.

3. *The confusion of fundamentalism was increased by the fact that fundamentalists co-operated with programs which compromised their position.* Since they expected to reform their groups



Dr. Chester Tulga

and restore them to the orthodox faith, they felt justified in that co-operation while they waged their battle. This, of course, involved them in contradiction and made it possible for men of various shades to attach themselves to the movement, since it did not involve ecclesiastical separation.

4. *It was inevitable that this contradiction would bring division.* When the hope of reform dies, the necessary compromises come to be regarded as evil. As the victory in the denominations was delayed or the battle lost, fundamentalists either took refuge in interdenominational movements or formed themselves into separate societies. This is the present pattern.

The battle in the great denominations was lost. Some have insisted that the battle was lost because of the mistaken strategy of

the fundamentalists, but it is significant that the battle was lost in every one of the great denominations regardless of the strategy pursued. The Scriptures, no doubt, have the real answer—that in the latter days men shall depart from the faith. The real logic of the fundamentalist movement found expression and strength in the separatist movement.

The Fundamentalism of Yesterday: Its Principles

1. *Fundamentalism was a protest movement and naturally was militant in spirit and method.* This naturally aroused the resentment and opposition of those opposed. This resentment was expressed forcefully by some and pietistically by others who exalted theological pacifism to a virtue. Many who opposed controversy felt that it was impious to defend the Word of God or the Son of God against their foes—a strange piety, indeed. Others opposed controversy because they were indifferent to truth, a disease worse than liberalism.

In the heat of controversy, with militant characters engaged, with a deep sense of conviction, it is only natural that a later generation in a calmer moment would sit in judgment upon those who had to form their strategy in the hour of conflict. It is also true that the world has always bred a numerous company of armchair generals, sideline strategists, fearful Gideonites and those who desire to face both ways.

It is also true that in revolutions, political or theological, excesses will occur and enthusiastic disciples will cut off an ear occasionally. This was as true in the Reformation as in the fundamentalist controversy. In fact the language of the fundamentalists was mild compared to the language of some of the stalwarts of the past who have since died and become respectable.

2. *This militancy was increased and deepened by the conviction of fundamentalists that the spirit of their times was influenced by Satan and, like Luther, they were very conscious of his influence and activity.* They produced many books, articles and sermons on Satan, in contrast to the evangelicals of our day who do not seem to take Satan very seriously. Men who believe they are opposing Satan himself in his warfare against the Christian faith are apt to be more militant than evangelicals who more and more think of the controversy as only intellectual.

3. *The fundamentalists refused to accommodate Christianity to the notions of their times.* While all men are in a sense children of their times, the fundamentalists, believing in Satanic influence, were critical of their times. They not only denounced the Satanic denials of the faith on the part of the modernists, but they stood steadfastly against the Satanic interpretations of the Scriptures which are finding a wide acceptance in our day. Modernism went so far in accommodating Christianity to their day that they altered its nature. They made so many compromises with the notions of their times that Christianity itself became a series of notions in procession.

The extreme apostasy which provoked fundamentalism must be considered in assessing the spirit of fundamentalism. A soft age which is concerned more about the rights of man than about the sovereignty of God, which encourages compromises for the sake of a dubious unity, which fellowships with heresy, which professes a piety apart from the Word of God, which has become a victim of the antinomian interpretation of grace, will find it hard to understand the indignation of fundamentalists in the face of an appalling apostasy.

4. *The older fundamentalists had a strong sense of the exceeding sinfulness of sin.* They were accused of a legalistic doctrine of ethics based upon the moral precepts of the inspired Word of God and the absolute authority of the Ten Commandments. Living in a day when the sinfulness of sin was rapidly disappearing under modernistic teaching, they reacted scripturally against such moral

(Continued on page 11)

Modernist McCracken of Riverside Church

By the Editor

Dr. Robert J. McCracken came into prominence when he was called a few years back as the successor and associate of Dr. Harry Emerson Fosdick, in the notorious Riverside Church in New York City. Dr. Fosdick is still the pastor emeritus. Dr. McCracken assumed the pastorate to carry on the same ministry and has continued to profess the same unbelief as Infidel Fosdick.

Dr. McCracken, like his associate, Infidel Fosdick, denies the virgin birth, the blood atonement, the deity of Christ, His bodily resurrection, the infallible inspiration of the Bible, etc.

Recently Dr. McCracken has come to nation-wide attention in three ways:

First, he was invited in March of 1956 for a week's preaching in a so-called "Bible conference" at the Southern Baptist Seminary at Louisville, Kentucky. He was invited and publicly lauded by the president, Dr. Duke McCall, of the Seminary.

Second, he was announced as the convention preacher of the American Baptist Convention for next year, as he had been asked in 1957.

Third, he recently was on the platform sitting beside Dr. Billy Graham in the New York Crusade, and Dr. Graham called off him to lead in prayer. A Sword reader who had written before, denying that modernists took an active part in the campaign, wrote to apologize after the McCracken incident. He said that he knew that McCracken all last winter brought college teachers to Riverside Church to prove that the Bible is not the Word of God.

A letter today from Alton, Illinois, says, "How pitiful to see Christian recognition given to Bible deniers like McCracken and others. In July 1 LIFE magazine there was a New York Crusade story and a picture of two Graham converts who joined Riverside Church in all good intentions that the church is o.k. God have mercy!"

From the *Conservative Baptist Information Bulletin* we take the following:

Dr. McCracken of the Fosdick Church Named as 1958 ABC Convention Preacher

The Crusader of the ABC, June 1957, stated on p. 10, "Rev. Robert J. McCracken, pastor of Riverside Church, New York City, was named as Convention preacher at Cincinnati. Chosen for that honor for 1957, he was unable to be present. Dr. Frank M. Kepner, pastor First Church, Long Beach, was named alternate preacher for the 1958 convention." Dr. McCracken is successor to the famous Dr. Harry Emerson Fosdick whose unbelief was declared for more than a quarter century in this gothic cathedral overlooking the Hudson River. Dr. Fosdick does admit the existence of God but denies almost everything fundamental of the historic Christian faith. Dr. McCracken was asked to be the principal speaker before the 1947 Atlantic City Convention. When he was installed as pastor at Riverside, the speaker was Bishop G. Bromley Oxnam, then president of the Federal Council. Dr. Fosdick delivered the charge to the new pastor. Replying to Fosdick, Dr. McCracken said of him, "one of the greatest voices of our time," and expressed satisfaction that Dr. Fosdick agreed to remain as Pastor Emeritus.

The CBF News Letter of April 1947 had this note on the convention speaker:

"Dr. McCracken came here from Canada where he taught in Mc Master University. According to 'The Fundamental Evangel' of Canada, when interviewed regarding his call to Riverside Church, he replied to the question, 'Are you, for example, Fundamentalist or Modernist?', as follows: 'It is a source of satisfaction to me that I have never been labeled. The fact that Riverside Church

called me would indicate that they have formed some conclusions as to my theology. I suppose I cannot escape the label much longer, for Riverside is a national pulpit, and its preacher speaks for the nation."

Dr. Albert Einstein and other scoffing unbelievers have been memorialized in stone and statue in this magnificent cathedral of ecumenicalism. In October, 1951, Dr. J. Gordon Chamberlain, a Methodist minister, was named as associate pastor, with Bishop Oxnam delivering the charge to the pastor. History-minded Conservatives will remember that the ABC in its 1926 convention at Washington (after 4½ hours of debate by a vote of 3 to 1) passed a standing resolution which seated delegates of this church even though baptism is not required for membership.

Dr. McCracken Follows the Regular Modernist Line

Before me is the book, *Questions People Ask, Sermons Preached in Riverside Church, New York City*, by Robert J. McCracken. The book is published by Harper. Throughout the book Fosdick is quoted enthusiastically,

*Fierce was the wild billow,
Dark was the night;
Oars labored heavily;
Foam glimmered white.
Trembled the mariners,
Peril was nigh;
Then said the God of Gods,
"Peace! It is I."*

*Ridge of the mountain wave,
Lower thy crest.
Wail of the stormy wind,
Be thou at rest.
Peril there none can be;
Sorrow must fly
Where saith the Light of Life
"Peace! It is I."*

—Selected.

and the other favorable quotations are from Dean Inge, Rauschenbusch, Albert Schweitzer, Archbishop Temple, and other modernists and socialists. Although as McCracken himself plainly said he had tried to avoid being labeled, that is, had tried to keep people from knowing his theological position, a man cannot write out sermons long without having the truth come out to the discerning reader.

The first sermon in Dr. McCracken's book is, "How Does One Acquire Religious Experience?" Surely here there will be mention of the new birth and how to be saved! No, he does not believe in the new birth. He is only talking about some subjective feeling gained by long development. He particularly endorses Fosdick's view on this matter. He says, "First we are to serve and then we shall see. First we are to do and then we shall know."

The third sermon is, "What Is the Case for Personal Survival?" Surely here there will be something about the resurrection of Christ? Surely some Scripture about the resurrection? Not at all! For McCracken does not believe the Bible and he does not believe in the resurrection of Christ. He only believes in some persistence of personality. So McCracken concludes that there is no Hell, that everybody's spirit will survive somewhere with God alike.

He says, "The witness of re-

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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THE EDITOR'S Notes

by John R. Rice

The dear Saviour taught us to pray, "Give us this day our daily bread." Surely He means also for us to ask, day by day, for physical strength to do the work He has called us to do. I am finding a daily need for prayer, and I hope you will pray, too, that God will give spiritual wisdom and power, and that He will uphold me physically for the heavy duties.

For example, today, Wednesday, I am working hard at the Sword office to finish copy for THE SWORD OF THE LORD. Tonight at seven o'clock I will teach the teachers in Calvary Baptist Church. At the seven-thirty prayer meeting service, then, I will speak. Last night I had a committee meeting in the evening, besides a hard day's work. On Saturday I will have no rest because Saturday morning I must make two radio broadcasts. Saturday afternoon I will fly to Detroit. That afternoon I will appear on a Christian radio program at Windsor, Canada, and then on Sunday will preach in one of the largest churches in the world, the Temple Baptist Church, Dr. G. B. Vick, pastor. Then early Monday morning I will fly back to Chicago and will soon be in the office for the day's work Monday.

I delight in the work. I hope you will join me in prayer that God will give the strength for it day by day. One day at a time is enough and, thank God, He never fails!

What a blessedness it is to feel the need to pray, to feel God so near to help!

Minneapolis Next, October 13 to 18

Friends in all the Minnesota-Wisconsin-Iowa-Dakota-Montana area should remember the large Sword Conference on Revival and Soul Winning to be held at Fourth Baptist Church, Minneapolis, from Sunday, October 13, through Friday, October 18. The conference will be sponsored jointly by THE SWORD OF THE LORD, by Fourth Baptist Church, Dr. Richard V. Clearwaters, pastor, and by the Central Conservative Baptist Theological Seminary. Speakers will be Dr. Bob Jones, Sr., Dr. Lee Roberson, and this editor. Music will be in the charge of Dr. William Berntsen. Ministers who wish rooms at a nominal cost should write Brother Herb Hazard, 2302 Blaisdell Avenue, Minneapolis 4, Minnesota.

Coming Up: Pontiac and South Bend

On Thursday, October 24, I will spend the day with Emmanuel Baptist Church, Dr. Tom Malone, pastor, Pontiac, Michigan. We will expect tremendous crowds, at least 100 preachers, and real blessing.

October 27 through November 3 an eight-day conference on revival and soul winning, sponsored by THE SWORD OF THE LORD, will be held at South Bend, Indiana. A group of fundamental pastors led by Dr. Roscoe F. Wilson and the People's Church, will be hosts of the meeting. Committees are being formed and services will be held for most of the week at the People's Church. Speakers will be Dr. Bob Jones, Sr., Dr. Lee Roberson, and John R. Rice. Large plans are being made. Oh, for the breath of Heaven upon us!

You Still May Get in on "Investment Evangelism"

This is written in mid-September, and we cannot yet report the total gifts for "Investment Evangelism." However, you can still get in. We cannot carry on a campaign further at this time, but if you wish to make a gift which will supply working capital for the Sword of the Lord to pay up printing bills, etc., any time between now and January 1, will you please write us and tell us so? And for all gifts we will send receipts, and for gifts of \$23 or more we will send the beautifully engraved certificate suitable for

\$1,600 Awards for Ten Best Sermons

1957 Sword Evangelistic Sermon Contest Closes December 1. Read Rules Carefully

By the Editor

We have been happy to announce that we will award \$1,600 for the ten best evangelistic sermons submitted to THE SWORD OF THE LORD and in our hands by December 1.

In the first place, the laborer is worthy of his hire. "They which preach the gospel should live of the gospel" (I Cor. 9:14). And the best sermons to be published in this generation are worth the amount we will pay. Besides the ten best sermons, we will purchase at good rates any others of the sermons which meet our requirements and which, in our judgment, are worth publication in THE SWORD, and for which room is available. We want the very best sermons, the ones that take the most study, the most prayer, the most careful preparation, the ones that God Himself will use to the saving of souls and to stir others to win souls and to set a pattern for the 22,000 preachers and some 3,000 missionaries who are regular readers of THE SWORD OF THE LORD.

THE SWORD centers on great preaching. We want to encourage the very best Bible preaching.

Some Earnest Warnings

You may have a full set of mimeographed rules for the Evangelistic Sermon Contest by writing THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois. I beg you, do not send in careless and shabby work. The first or second sermon received in this contest was typewritten single spaced. It does not meet the requirement of double spacing and thus is penalized. Do not type on both sides of the paper. Do not send us sermons recorded on tape. Sermons stenographically reported and not rewritten will not be likely to win. The sermons must be original: do not send somebody else's sermon. They must be previously unpublished: do not send a sermon already published. Do not quote Scriptures from the Revised Standard Version or any other modernistic version like Phillips', Moffatt's, etc. If you use quotations from others, use them exactly and give honest credit.

Sermons must be addressed to the unsaved, must have evangelistic impact, either to bring con-

framing. Tell us if you still wish to get in on this matter and help put the Sword of the Lord on its feet financially.

We still hope many of you who read will put the Sword of the Lord in your wills and help largely in the days to come.

Things to Remember

The advertisers in THE SWORD are our friends and yours. You help THE SWORD OF THE LORD when you can write and say, "I saw your advertisement in THE SWORD OF THE LORD." Often there are free catalogs, free information. Will you write for them when you might find such things useful?

Remember the Sword Evangelistic Sermon Contest. Sermons must be in hand in Wheaton by December 1. Please follow the rules! Besides the ten best sermons which will get awards totaling \$1,600, we hope to purchase other sermons of top spiritual and scriptural quality for use in THE SWORD.

Have you read the great chapters from the book, *John 3:16*, by the late Dr. Bob Moyer? We suggest that you buy the book with ten remarkable and blessed chapters for only \$2 plus 15c postage. Or see your bookstore.

Remember that Zondervan Publishing House now publishes and distributes to bookstores Sword of the Lord books. They are godly, good men and they deserve your prayers and co-operation. If bookstores do not carry our books, urge the bookdealer to stock the books needed.

viction, to make plain the plan of salvation, or to urge decision. They ought to have fully written out, warm, moving illustrations. We suggest a length of from 3,000 to 5,000 words, but no limit is required. Sermons for the contest MUST BE IN OUR HANDS BY DECEMBER 1. With your sermon, on a separate piece of paper, tell your name, age, schooling, denomination, present work. The best preachers in the world are invited to help us present the best sermons possible, the most useful and effective gospel sermons to the unsaved to be published in this generation!

Address the Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.

With the EVANGELISTS

By the Editor

REV. KENNETH R. BLISS, after some twenty-five years of successful soul-winning pastorates, has left the pastorate of the First Baptist Church, Kingsbury, Indiana, to go into full-time revival and Bible conference work. He is a graduate of Moody Bible Institute, has seminary training. We trust God to open doors and to use him. His address is Kingsbury, Indiana.

EVANGELIST RANDALL GREEN of Spottsville, Kentucky, reports on three recent meetings which he conducted, as follows:

In Evansville, Indiana, at New Bethel Baptist Church, 15 conversions.

In Bluff City, Kentucky, at Dupey Baptist Church, 12 came forward for salvation.

In Mt. Orab, Ohio, at Mt. Orab Baptist Church, Rev. Lewis Rideout, pastor, 42 were saved, with 30 of these coming into the church for baptism and 6 joining by letter.

In each of these meetings many came forward to rededicate their lives.

EVANGELIST EDDIE WAGNER of Little Rock, Arkansas, has just finished a special evangelistic effort in the Calvary Baptist Church of Macomb, Illinois. Pastor Harris A. Stuermer reports four professions of faith, with others planning to tithe, conduct family altar, etc. "We do thank the Lord for the fearless preaching of our Brother Wagner, and recommend him to you for the ministry of the Word," he writes.

There were 6 first-time decisions for Christ at Faith Memorial Baptist Church, Richmond, Virginia, when EVANGELIST JOE MILLER of Camp Hill, Pennsylvania, led the church in a revival effort. Seven joined the church. Five more souls were saved in visitation, including a 67-year-old woman. "Brother Miller's messages were sound, soul-searching, and Spirit-filled," says Pastor Peter Lopresti.

The Annual Crusade for Christ revival services of Fayetteville, Arkansas, were held July 21-August 4, with EVANGELIST EDDIE WAGNER and songleader Clayton Booth. As a result of the meetings, twelve souls were saved, and many rededications made. Several local pastors who joined in this effort commended this evangelistic team.

Please mention THE SWORD OF THE LORD when answering advertisements.

Sword Brings Readers to Decision

By Evangelist Walt Handford, Vice-President Sword of the Lord Foundation

Each issue of THE SWORD carries at least one sermon directed to the unsaved, and frequently a decision form is included to help unsaved readers to decide for Christ. Last year 759 wrote to tell us they were saved through reading the paper or some other of our literature. Over 500 have written of their new found faith in Christ through THE SWORD and our literature through July this year.

Here is a good letter from a young man who was saved through reading THE SWORD OF THE LORD while in England with the Army in 1944. Now he is out serving the Lord as a pastor.

"Dear Dr. Rice:

"... I must write to let you know how very much I appreciate your wonderful paper, THE SWORD OF THE LORD. I would also like to tell you the good news of the Lord's leading since I last wrote you over a year ago. As you may remember from previous letters, I was saved through the sermons in THE SWORD while stationed in England with the U. S. Army back in May of 1944. . . . Last November the Lord led me to accept a call as pastor of South Park Chapel, a small interdenominational church in Southeast Los Angeles. Even though the work is small, it is a real challenge and I would appreciate your prayers for my wife and myself as we minister here. I continue to receive many blessings and much help from THE SWORD OF THE LORD each week. Thanks again for your paper. How I praise God for directing me to subscribe to THE SWORD some 13 years ago."

Rev. Clarence Ecker
L. A., California
Recently the Potter family of Beloit, Wisconsin, wrote to say: "We thank God that through your paper at least four of our loved ones have been saved within the past eighteen months."

Here is a letter from a woman in Omaha, Nebraska, who was saved through reading one of Dr. Rice's pamphlets.

"Dear Rev. Rice:

"... I found the Lord this spring through reading one of your little books and thank you so much for the 3 small books which will be such a help to me. You have helped me so very much, Rev. Rice—and made the way so plain and easy. . . .

I don't know where I got your little booklet that helped me find the Lord, but am sure it's been in my home several years. How I wish I had read it years ago."

Mrs. W. M. Welch
Omaha, Nebraska
Gerald White of Sandusky, Michigan, writes to tell how Dr. Rice's book, *Bobbed Hair, Bossy*

Wives and Women Preachers, helped one woman to change her life and win her husband.

"... Your book on *Bobbed Hair, Bossy Wives and Women Preachers* is about the clearest on these vital subjects that I have seen. One of the ladies of our church (Sandusky Baptist) borrowed this book. After reading it she said her whole outlook was changed on the Scriptures in regard to the woman and her place in the home and the church. This woman is now taking THE SWORD and buys many of your books. You might like to know, Dr. Rice, that her husband was saved just a few months ago through her godly testimony and Christ-like life before him.

"I was just thinking of all the accusing and hard letters you receive from 'Modernist Infidels' and those who deny the deity of Christ. What encouragement you must have in letters from Christians who stand behind the work of THE SWORD. . . ."

Many Godly Decisions

Since THE SWORD OF THE LORD takes such a bold stand against modernism and worldliness, we receive many letters from folks who have made definite decisions regarding their Christian lives through reading some article in the paper or our other literature.

Here is a good brother who gave up smoking after reading Dr. Rice's pamphlet on tobacco.

"Dear Brother:

"I was saved 3 months ago by the 'Grace of God.' At that time I quit drinking, but could not stop smoking.

"I had tried every remedy until my brother-in-law, another Christian, gave me your book to read and help me, *Tobacco*. I did just as you said. I confessed it a sin, put all my trust in God, and I am happy to write and tell you personally that with the help of God's Grace and my faith and your true scriptural reasoning that at this present moment tobacco is a thing of the past.

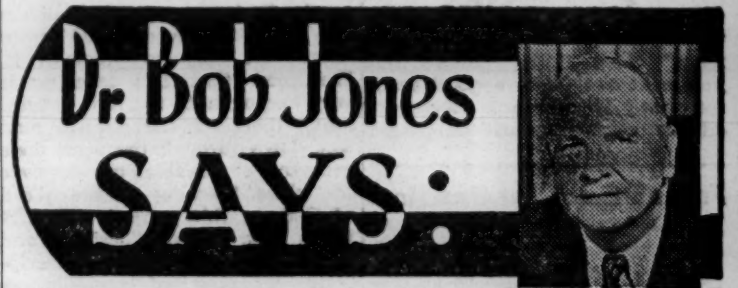
"It had me in its power for 35 years, but I committed my way unto the Lord, trusted in Him, and He brought it to pass. Praise the Lord."

Mr. James Cavanagh
Toronto, Ontario, Canada

A young man in the service writes to tell how Dr. Rice's booklet, *Lodges Examined by the Bible*, helped him to break his unscriptural link with a secret organization.

"A Christian brother here has shared with me your booklet, *Lodges Examined by the Bible*. And the Holy Spirit has convicted

(Continued on page 8)



Bob Jones University stands without apology for the old-time religion and the absolute authority of the Bible. We insist that it is not right to do wrong to get a chance to do right. It is not right for a Christian who believes the Bible is the Word of God, and that the Lord Jesus Christ was born of a virgin, and that He was God incarnate, and that He died a vicarious, substitutional death on the Cross and bodily arose from the dead, and that He is the world's only Saviour to support any cause any time, either financially or in any other way, that does not hold uncompromisingly to these fundamentals of the faith. Bob Jones University is going to keep on keeping on winning souls to Christ and training Christian young peo-

ple to stand by the Bible and the clear teaching of the Word of God. Now, if you Christian people believe in the things for which Bob Jones University stands and believe in the work it is doing, we want you to pray for us; and we want you to invest some of the Lord's money in this work. We need your help. We have a great teaching program, and we are helping students that need financial assistance; and we have many other heavy financial responsibilities. Please let us hear from you. Thank you, and God bless you.

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(Advertisement)

If You're Afraid To Do Right, Then You're Really 'Chicken'

BUFFALO, N. Y.—Trying to counter the popular meaning of the word "chicken" as synonymous with coward, the Buffalo Youth Board soon will start distributing 50,000 copies of a leaflet, *Who's Chicken?*

Printed in co-operation with the Buffalo Federation of Labor, the leaflet tries to point out that it takes more courage to say "no" than to do something that is often against the law in response to the taunt of "chicken," says the Buffalo Evening News.

The leaflet will be distributed to those in the upper elementary and lower high school grades in all public, parochial and private schools in the city. The leaflet states:

"Who's chicken?"
"We are, all of us who know what is right to do — and are afraid to be guided by our own conscience."

"We, who are capable of thinking and know the rules of fair play, are chicken if we haven't backbone enough to say we stand for what is right and honest."

"All of us who respect our parents' wishes are chicken if we are afraid to admit this respect to our friends."

"All of us are chicken if we can be persuaded to break a law."

"We are chicken if afraid to live by the Golden Rule."

"We are chicken if afraid to defy the unlawful."

"It takes more courage to be honest, truthful and respectful toward others than to go along with a lawless group."

"Have we got the courage to stand up for what is right, or are we chicken?"

John 3:16 . . .

(Continued from page 1)

It was to this end that God gave His Son—gave Him up into the hands of justice to die in behalf of sinful men. Salvation comes only through Him.

"Should Not Perish" Presents the Future

Really, we have a past, present, and future in John 3:16. The past is seen in the word "gave"; the present is seen in word "believeth"; but "perish" carries us into the future. Neither Heaven nor Hell has to do with the present life.

A free-thinker is reported to have said, "I am seventy years of age and have never seen such a place as Hell after all that has been said about it." His little grandson, of about seven years of age, who was listening to him all the while, said, "Grandpa, have you ever been dead yet?"

Someone says, "All the Hell we get we get in this world." This is not true. Such a statement is made only because a man fails to distinguish between the natural and penal consequences of sin.

As an illustration of what we mean by the difference between the two we give the following: A father tells his son not to smoke and declares that disobedience will bring chastisement. The boy disobeys the command of his father. He does smoke and becomes deathly sick as a result. Some might think this sufficient punishment for disobedience, but the sickness is only the natural consequence of that disobedience. The penal consequence comes when the boy gets his thrashing.

A man sins and the result is a physical corruption, or a blighted mind, or a remorse, regret, conscience; and when a man so suffers he says, "This is hell." No, these are just the natural consequences of sin. Hell is to come. Hell is penal.

"It is appointed unto men once to die, but AFTER this the judgment" (Heb. 9:27). Death and judgment are God's appointments for men. In the verse just quoted the emphasis must be placed

on the word "appointed." It is a solemn word. It has to do with the utterance in Eden, "In the day thou eatest thereof thou shalt surely die."

Since the day of man's disobedience, death has spread its dark pall everywhere, a solemn witness to sin. Men try to put off the day of death. They spend a great deal of time in the laboratory trying to stretch out the brittle thread of life. They put forth their skill and ingenuity in an endeavor to put off the day of death, but all to no avail. It is appointed by God. No physician will promise to save from death. No insurance company will insure against death.

"It is appointed unto men once to die"—but that is just part of the solemn truth. Equally appointed and equally certain is "after death the judgment." "God hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31). This day is not a day of chance, it is not a day of choice, it is a day of God's appointment. For the living sinner death is reserved; for the dead sinner judgment is reserved. Some think that death will end all, but death is not the end. Indeed it is just the beginning. Someone has said, "The present time is but the ante-chamber of eternity." Six thousand years ago God pronounced the sentence of death upon the human race and countless deaths since that time have witnessed to the eternity of that pronouncement. *Judgment is just as certain.*

"Should Not Perish" Teaches a Retribution

Future retribution is not a matter of mere human opinion. It is a very clear teaching of divine revelation. Someone has well said that a preacher does not create that message; he delivers it. He is not even called on to defend it; only to proclaim it. We know that this teaching is very repugnant to the natural mind, therefore the natural man has, down through the ages, done everything possible to disprove the clear teaching of the Word of God on this subject. He has taken the word "perish" and tried to force into it the unscriptural meaning of annihilation. That this is not the meaning can be easily proved.

The same Greek word (apollumi) is translated in Mark 2:22 "marred." "And no man putteth new wine into old bottles; else the new wine doth burst the bottles and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles." In the same illustration, in Luke 5:37 the word is given as "perish"—"the bottles shall perish"; and again in Matthew 9:17—"the bottles perish." Of course these were not glass bottles but skin receptacles. Certainly, the bottle that was marred or had perished had not been annihilated, it had not ceased to exist, but it had been ruined for the purpose for which

it was intended. It was no longer serviceable.

It is this same word which is translated "lost" in John 17:12, "None of them is lost, but the son of perdition." The word does not mean annihilation in this case any more than in the case of the bottle. This is one of the strongest words in Scripture to express the final and irretrievable doom of the sinner.

In John 18:14 the same word is translated "die." "Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people." Certainly that does not mean that this man was to be annihilated. It did mean that he was to lose his earthly existence. Jesus Christ was the Man who died. He did not cease to exist.

Derived from the word "apollumi" is the word "opoleia" which has practically the same meaning. It is translated "perdition," "destruction," "waste," "perish." By the word "destruction," annihilation is not meant. A destroyed thing is simply a ruined thing. If you crush your watch under your foot you have destroyed it, but you certainly have not annihilated it.

The word "waste" is found in Matthew 26:8. The woman came and poured ointment on the Lord's head and the disciples said, "Why this waste?" That is, why this perdition, or destruction? But this precious ointment poured on the head of the Master was not destroyed, nor did it perish in the sense of ceasing to exist. It could no longer be used as ointment.

The same is true concerning the word "perdition," which is just another translation of the above Greek word. In Revelation 17:8 and 11 it is announced that the Beast is to go into perdition. In Revelation 19:20 the Beast is taken and cast into a lake of fire burning with brimstone. Undoubtedly this fulfills the prediction concerning perdition. In Revelation 20:10 Satan is cast into this lake of fire. More than a thousand years had passed since the Beast was cast into that place, but he is still there. He has not been annihilated. Destruction, or perdition, in meaning coincides with the second death. There is no question about this since the second death is synonymous with the lake of fire (Rev. 20:14, 15). Destruction, perdition, lake of fire, second death all mean the same thing. This is the final doom of lost sinners. The sinner who is destroyed or who goes into perdition is not annihilated, nor does he cease to be. He is cast into the lake of fire.

That the expression "second death" does not refer to annihilation is very evident from the fact that the word "death" never carries such a meaning. A true definition of a word holds good wherever it is found. The idea of death as annihilation breaks down everywhere and is, therefore, no definition. "She that liveth in pleasure shall be annihilated while she liveth" certainly is not the meaning of I Timothy 5:6. Christ said, "My soul is exceeding sorrowful, even unto death" (Matt. 26:38). Substitute annihilation. Take Romans 6:2, "dead to sin," and substitute annihilation. Take Ephesians 2:1, "dead in trespasses and sins," and substitute annihilation. Take I John 3:14, "we have passed from death unto life," and substitute annihilation. Such substitution would be proper if death meant annihilation, but it does not. First Corinthians 15:3 says, "Christ died." Was He annihilated? Was any part of Him annihilated?—His humanity, for instance? Absolutely not, for "this same Jesus" shall come again.

The fact is that death means separation. Physical death is the separation of the spirit from the body. Spiritual death is the separation of the spirit from God. Eternal death is the eternal separation of the whole man, spirit, soul, and body, from God.

We must never forget that everlasting punishment is entered into by resurrected beings. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resur-

rection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29). If death means extinction of being, would God be so foolish as to raise the dead for the purpose of annihilation? Spurgeon once said, "If Hell is nothing else, it is this—eternal separation from God."

Any man who uses I Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive," to teach restitution is either ignorant or practicing willful deception. First Corinthians 15 is a message on resurrection, and this verse has to do with that very thing—not restitution. The effect of Adam's transgression was universal. It brought death to the whole race. The effect of Christ's resurrection is universal. It means the resurrection of the whole human race. Study the "as" and "so" of this verse and be convinced.

We know that the wicked will be raised for judgment, but so far as that is concerned, the suffering of the wicked does not depend upon their being in the body. The rich man in Hades was not in his body, yet he said to Abraham, "I am tormented in this flame" (Luke 16:24).

The Scriptures do not speak of the *parable* of the rich man and Lazarus. Men do, some because they deny future punishment, some because they believe in annihilation, some because they believe in soul sleep. Any man who holds such theory must make this Scripture parabolic in order to uphold the theory. Jesus Christ did not say this was a parable. He never gave the slightest indication that this was to be taken in any but a literal sense; neither does the Holy Spirit in inspiring the writer of Luke indicate that this was a parable; neither does He in any other portion of Scripture give such indication. When the Word of God does not state, nor even in the slightest way indicate, that the speech of our Lord was a parable, is not man taking much authority unto himself when he declares it to be so? The fact is, the Lord just once drew aside the curtain between this world and the next and gave just one glimpse into the condition of a lost man between death and resurrection.

In Matthew 3:12 and Luke 3:
(Continued on page 6)

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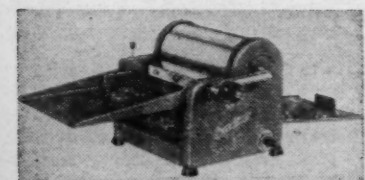
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Herod Murders John the Baptist

(Continued from page 1)

when Christ was born (Matt. 2:1). That King Herod died soon thereafter (Matt. 2:15). The Baby Jesus was not brought back from Egypt until Herod the Great died. Archelaus, son of Herod the Great, "did reign in Judea in the room of his father Herod" (Matt. 2:22). This Herod the tetrarch was also a son of Herod the Great, but he ruled in the province of Galilee instead of in Judea. This is made clear from Luke 23:6-8. John the Baptist had continued his ministry, we judge, up the Jordan River into Galilee and there came to face Herod and denounce his sin. Josephus says Herod had John imprisoned at Machaerus, east of the Dead Sea. The feast probably took place in the town of Tiberias in Galilee, not far from the southern end of the Sea of Galilee. Here Herod the tetrarch had his palace.

When John the Baptist then sent messengers to Jesus (Matt. 11:2, 3) John was in prison at Herod's castle at Machaerus. Remember that the public ministry of Jesus up to this time had practically all been in Galilee. When the fame of Jesus reached Herod, his conscience was aroused, fearing that Jesus was simply John the Baptist risen from the dead. From Mark 6:20 we find that Herod was afraid of John, "knowing that he was a just man and a holy." When he heard John preach, "He did many things," evidently stirred by the moral teaching of John and fearing his denunciation. Any man who is stirred by great preaching and does not heed it will face an accusing conscience many, many times, as did Herod.

Preachers should heed the example of John the Baptist in boldly denouncing sin. We do not know whether John the Baptist ever preached about Herod to others. But John plainly said to Herod himself, "It is not lawful for thee to have her" (vs. 4). Whether John said this publicly or privately, certainly Herodias, the wicked woman involved, knew about it. John the Baptist was no scandalmonger, but he spoke as plainly to Herod about his sins as he had to the multitudes, including the soldiers, publicans, scribes, and Pharisees in his ministry by the River Jordan (Matt. 3:1-12 and particularly Luke 3:2-17).

The daughter of Herodias (vs. 6) danced. Possibly her dancing was similar to the ballet dancing of today. She danced alone. Her dancing stirred and pleased Herod. Likely she was scantily dressed. It is also likely that Herod and others had been drinking, for it was Herod's birthday (vs. 6) and they "sat . . . at meat" (vs. 9) at a supper given "to his lords, high captains, and chief estates of Galilee" (Mark 6:21). Dancing usually involves bad company and drinking. Though the girl's name is not given in the Bible, from secular history we learn that it was Salome. It seems likely that several kinds of sin combined to bring about the death of the great prophet, John the Baptist. The hate of a malicious, lewd woman, Herodias; the revelry of a dissolute and lustful king; the vanity of a foolish girl, glad to expose her body before the ribald group of men (just as so many chorus girls, night club entertainers, and dancers continually do) for public applause and profit—all these combined to bring about the death of a noble man of God.

In this connection, it is well to remember that nudity, drinking, dancing, and irreligion go together just as they did in the case of the Israelites who ate and drank and were naked and rose up to play and dance around the golden calf (Exod. 32:6, 19, 25). Anybody who doubts the wickedness of the modern dance should read the author's pamphlet, *What's Wrong With the Dance?* When John was beheaded in prison, it was a time of deep sorrow to Jesus (vs. 13). He felt a need to go apart and pray. Humanly speaking, John the Baptist was a cousin of Jesus, and the two had a great spiritual understanding. Jesus loved him deeply.

Verse 14 shows that the great multitude of people came following Jesus into the desert. Jesus

"was moved with compassion toward them and healed their sick." He did not have time for much prayer that day, so He took three-quarters of the night following for prayer (vs. 23, 25).

(The above is taken from the large commentary on the Gospel According to Matthew, 504 pages, called THE KING OF THE JEWS, by Editor John R. Rice. It is a verse-by-verse commentary in simple language, with thousands of references to other Scriptures, helps at hard places. Invaluable for teachers and preachers. Price, \$4.50 at your book dealers, or add 23c for postage and packing charges and order from Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.)

Through Faith

*Through faith we understand
The things we cannot know—
The hidden pattern God has planned,*

*And why each thread is so;
We trace life's vast design
And lose His golden strand,
But when our wills with His entwined*

Through faith we understand.

*Through faith we understand
What to our sight is dim,
And still Love's sweet, all-knowing hand*

*Leads those who trust in Him.
Ours not to know the way,
But bow to His command;
And when our child-like hearts obey,*

Through faith we understand.

—Selected.

Point of No Return

By Wendy Collins

Ed McCully had helped us for some time in the work of YFC Bible Clubs in Milwaukee, but now was planning for the mission field. He had interrupted his legal training to set his face toward the mission field.

None of us, at first, wanted to see Ed leave. He was valuable to our club work. We did not want to lose him, probably because he was one of the sharpest young men we knew. He played the trombone, worked well with teen-agers, always was kind and well-liked.

When we realized it was God's will, we rejoiced with him. That is, all but one of us. He was heard to say, "Ed, I think you're crazy! Leaving America and all of the opportunities here. Think of the chances you'll have to witness through being a lawyer, through working with young people. I think you're crazy to go to the jungles and lose your life to reach a few."

I'll never forget Ed's answer. With a voice full of conviction he replied, "I must go! I have learned to obey what God says. I have come, in my life, to the POINT OF NO RETURN."

These four words were strange to me. They did not mean much, nor did I realize what they fully implied. Later I found out what POINT OF NO RETURN means. A man who instructs jet pilots told me.

If you are flying over enemy territory on a mission, you check your instruments at a certain moment and realize quickly that you are at the POINT OF NO RETURN. It's either turn around and head for home, and fail in your mission, or go on. If you go on, you can't make it back home, you may lose your life, but you will accomplish your mission.

Hundreds of our pilots had stepped past the POINT OF NO RETURN and had become, according to this jet instructor, the best pilots in our Air Force. They were fellows who counted themselves dead. Their only aim: to accomplish their missions. Still alive, yes, but inside they were willing to count themselves dead.

My mind went to Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . ."

Those two words, "living sacrifice." Sacrifice always involves death. Yet living . . . alive to do the job. Alive, yet dead. Dead to sin, the world, self. Alive unto God, and the task before us.

There it is: the POINT OF NO RETURN.

Why did Ed McCully lay down his life a year ago for the Gospel in Ecuador? Why do people give themselves so wholeheartedly to the task they have to do?

Here's why. They've learned the full meaning of living sacrifice. They learned what Ed McCully learned.

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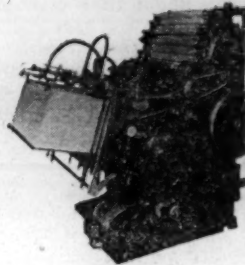
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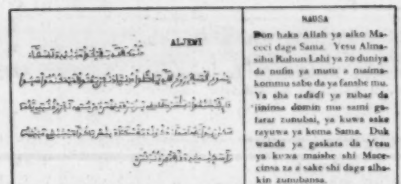
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John 3:16 . . .

(Continued from page 4)

17 we have the expression, "unquenchable fire." Dr. Bullinger says that fire "unquenchable" means that which cannot be put out, not necessarily that which will never go out. He says that fire is unquenchable as long as there is anything to be consumed, but that as soon as everything consumable is gone the fire goes out. He is here teaching the annihilation of the wicked, of course.

The Scriptures teach that man is spirit, as indestructible as God Himself. That means that man is ever-existing. That means that the fire is never extinguished.

"He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Two things are said here, the one positive and the other negative. The word "abideth" certainly gives the idea of permanence. Vincent says, "The present tense. As the believer hath life, so the unbeliever hath wrath abiding on him. He lives continually in an economy which is alienated from God, and which, in itself, must be habitually the subject of God's displeasure and indignation." Since the expression "abideth" is an eternal present tense, how can there be any hope of restitution? Since the expression "abideth" is an eternal present tense, how can

the sinner be annihilated? Wrath cannot abide on one who does not exist; therefore the sinner must be eternally existent.

On the other hand, "shall not see life," means that life shall never be possessed, or as Westcott says, "Not even see so as to be able to conceive of, much less enjoy life." The sinner will be eternally existent, but will be eternally separated from Him in whom alone is life.

In Mark 9:43-48 our Lord warned twice of the "fire that never shall be quenched" and thrice of the place "where their worm dieth not, and the fire is not quenched." Men may talk about future probation, or annihilation, or final restoration, but this one word of the Lord is fatal to all such fancies. There is no "eon" to argue about here. Our Lord does not use the words "for ever" here. Twice He uses the simple word NEVER. Three times He uses the simple word NOT. Everyone can understand such words, and that is perhaps the reason the Lord used them. The fire will NEVER be quenched. It will NOT be quenched. When our Lord said, "their worm dieth not," He certainly meant endless torment. If not, then you have the strange fact that there is a literal worm in Hell that will never die. Surely something in that fire will never die, and it must be either a "worm" or the conscious torment of the lost.

In this connection, we call attention to the book of Jude, where Jude declares that the people of Sodom were still suffering the vengeance of eternal fire. Note that he does not say that the fire which destroyed the city of Sodom was eternal fire. He declares it was an "example." Nor does he say that the Sodomites suffered eternal fire. He used the present tense. He said they were still suffering eternal fire in his day, but that was two thousand years after the destruction of the city. So the people of Sodom were not annihilated by the eternal fire, even after they had endured it for two thousand years.

In Mark 3:29 A.R.V. we have the expression "eternal sin." Certainly, eternal sin merits eternal retribution. The *Dawn* quotes the *Christian World* as follows: "No sane man will ever again believe in eternal punishment as C. H. Spurgeon believed in it." D. M. Panton goes on to add:

"The levity of such a statement is a nightmare. Eternal punishment is for eternal sin, and no conceivable way out of the deadlock exists. Approve the sin, and remit the penalty; ignore the sin, and remit the penalty; deny the sin, and remit the penalty; admit the sin, and yet remit the penalty:—all these are ways out of the deadlock, but all are impossible to a righteous God. Calvary is the proof of what men would do with God if only they could lay hands on Him; and London, with Dartmoor and Bedlam let loose upon it in rape and murder and arson, would be a paradise compared to Heaven with Hell emptied into it. Only when sin carries no guilt, and wickedness no doom, will their consequences cease; and no error is more cruel than the veiling of Hell."

No earnest reader of the Word of God can deny that it warns men to flee from the wrath to come. Any man who denies the

wrath of God denies the Word of God, and that is just their attitude. Theodore Parker was a Universalist, but when asked what he believed the Scripture taught as to the duration of Hell, he said: "As a Greek scholar and not as a theologian, I will say there is no doubt that Jesus Christ taught the endlessness of outer darkness; but I do not accept the doctrine on His authority." All who teach universalism, annihilation or any other theory are in the same boat. They set themselves up as higher authorities than the Son of God.

Our Lord warned all those who reject Him, "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye CANNOT come" (John 8:21-24). Again He said, "Ye shall die in your sins." How solemn is that death knell—CANNOT COME. There is no "maybe" in "cannot."

"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels" are the words of "Gentle Jesus, meek and mild." That is why they make us tremble. That is why His sternness is so terrible. God's wrath is the inevitable reaction of His righteousness and holiness against all sin and guilt. It is not the reaction of angry, cruel, blood-thirsty passion. The skeptic who denies the wrath of God by drawing such a picture merely invents a God of his own. God is love and He shows that love not by taking an unsaved man into Heaven, but by giving His Son that the sinner might be saved. On the basis of that Gift, He invites "whosoever" to believe. As we have said before, the only thing that stands between a sinner and God is his own self-will; therefore if a man is eternally lost, he is an eternal suicide.

"Should Not Perish" Declares an Alternative

It is possible to perish. Our Lord said so. That word on His lips is not a light word. It's as deep as eternity. BUT—"God is not willing that any should perish." There is hope. What if there were no hope? What if men had to perish? What if there were no alternative? Where would we be then? But there is hope. That hope is set forth in these words, "shall NOT perish." Thank God for that NOT.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should NOT perish." Walter Wilson wrote: "Millions are spent on paint to keep wood from perishing. Millions are spent on medicine to keep the body from perishing. Millions are spent on sprays and chemicals to keep the plants from perishing. Millions are spent on locks to keep our valuables from perishing. Millions are spent on life insurance to keep families from perishing. Millions are spent on monuments to prevent the memory from perishing. Millions are spent on dams, revetments and sea walls to prevent the land from perishing. Millions are spent on caskets and containers to prevent the corpses from perishing. Millions are spent on lifeboats and life preservers to keep the passengers from perishing. Millions are spent on weatherproofing to prevent merchandise from perishing. But God gave Jesus Christ to keep you from perishing."

"Shall NOT perish." That is very emphatic, very clear, very certain. It is beyond dispute. It cannot be contested. There is no question about it. NOT is an infallible, irrefutable, undeniable word. It leaves no shadow of a doubt. The one who believes in the Lord Jesus shall NOT perish. NOT—ever. That one is saved and safe for time and eternity.

NOT! Two interpretations are impossible.

The men of the old world perished, but Noah was saved. The people of Sodom perished, but Lot was saved. The firstborn of Egypt perished, but Israel was saved. The citizens of Jericho perished, but Rahab was saved. The rejecter of Christ will perish, but whosoever believeth in Him shall NOT. They will not perish like the rich man, but will depart to be with the Lord like Paul. An English paper some time ago carried the illustration with which we close.

A young minister was confronted—as the congregation expected—with an able young skeptic, Burt Olney. At the close of the first service Olney said, "You did well, but you know, I don't believe in the infallibility of the Bible." "It is appointed unto men once to die, but after this the judgment," was the young man's calm assertion.

I can prove to you there is no such thing as a judgment after death," declared the skeptic.

"But men do die," the young pastor declared, "for it is appointed unto men once to die, but after this the judgment."

"But that's no argument," the skeptic protested. "Let's get down to business and discuss this matter in regular argument form."

The pastor shook his head. "I am here to preach the Word of God, and not to argue over it."

Olney, annoyed, turned away with the remark, "I don't believe you know enough about the Bible to argue about it."

"Perhaps you are right," was the calm rejoinder, "but please remember this—It is appointed unto men once to die, but after this, the judgment."

The very tree-toads Olney heard on the way home sang the verse, and the stream he crossed, and the frogs seemed to croak, "Judgment, judgment, judgment."

The next morning he called at the parsonage. "I've come to see you about that verse of Scripture you gave me last night," he said. "I've spent a terrible night with those words burning their way into me. I can't get rid of them. Tell me what I must do to be saved. I've got to get rid of this torture."

When he left, he was a child of God through faith in the finished work of Christ. He shall NOT perish!

(Ninth of ten chapters from the book, JOHN 3:16, 127 pages, beautiful library hard binding, price \$2 at your booksellers or add 15c postage and packaging charge, and order from Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois).

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The Jones-Rice-Graham Issue

(Continued from page 1)

Continuing in the verse that follows:

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

Here is indeed strong and easily understood language. The line of separation is drawn, not by men, but by the Holy Ghost to whom we correctly yield the credit for having given these instructions to Christians of all the centuries. The words that I have quoted from St. Paul were given to the Christian Church for all time by the Holy Ghost (II Pet. 1:21). They came from the day when "holy men of God spoke as they were moved by the Holy Ghost."

And yet I gladly and joyfully concede that the Billy Graham evangelistic campaign in New York City was a tremendous success, that could never have been achieved without the leadership and blessing of God. Miracles of salvation and grace were recorded in Heaven, I am sure, during that campaign.

Immediately, my readers will ask, How can such a paradox be? My answer is that Jones and Rice, in questioning and seeming to stoutly oppose certain alliances that appeared in the set-up and organization of the New York campaign, did in reality fly the red flag of warning that actually saved the crusade to its God-appointed purpose. Had it not been for the strong words of opposition to compromise of any character, uttered by these two mighty men of God, a modern Joshua and Caleb, it is my opinion that Billy Graham would never have seen the promised land in the New York campaign. God moved in a mysterious way in New York City. He moved through human instrumentality as He did in the days of Moses and Elijah. I am sure that Bob Jones and John Rice were as certainly His instruments in the New York campaign as was Billy Graham himself.

God's servants are human. Billy Graham became convinced that he could not succeed in New York without the backing and support of the modernistic and liberal church groups. He probably relied on the sponsorship of certain widely known liberals to draw the crowds that were necessary to the success of the campaign. The controversy that immediately arose, when it became known that he was going to New York under the sponsorship of liberal church leaders, alerted the whole nation to the issues involved. Madison Square Garden became more than a great auditorium holding 18,000 people. It became an arena. The modernists were in their places because they thought they were in the saddle. The conservatives were there because Billy had been their David in the past and they wanted to see, first hand, whether he went to battle with the sword of Saul or the sling and pebbles of his former campaigns.

Billy Graham had created the situation by cooperating, in the appointment of liberals on his committees and the recognition of leading modernists in the set-up of his campaign. Jones and Rice almost immediately challenged such an innovation, for it was nothing less. None of the great evangelists had ever before accepted the sponsorship of the modernists. Billy himself had not only refused to hold a campaign under their sponsorship but had openly declared that he never would. In his Los Angeles campaign, I personally saw and heard him turn down and politely decline the approval and cooperation of the Church Federation, which represented the Federal Council, now the National Council.

The Garden had witnessed some of the greatest pugilistic tests of history. But now a contest, far more history-making and fraught with many times more consequences, was in the making. In challenging Billy Graham's decision to go to New York at the invitation of the modernists, Jones and Rice created an issue as great as that which faced the Christian Church when Luther tacked his thesis to the chapel door at Wittenberg. The new question was: Can the Social Gospel and its cohorts promote and lead to victory a mighty religious awakening, such as the Holy Ghost revivals of historic Christianity?

Up to date, what have the results shown?

Undoubtedly, the greatest religious demonstration of American history has resulted from Graham's going to New York. But something else, far more meaningful, has resulted. *The Christian Century*, mouthpiece of the modernists and liberals, is wailing loudly and almost with agony that Billy has let the modernists down, deceived them, betrayed them and set and sprung a trap for them. Many of the modernists who were conspicuous in the early days of the campaign have dropped by the wayside. It is my understanding that it is virtually unanimous among the modernists that the gospel Billy has preached is unacceptable. In the meantime, the genuine evangelicals have climbed on the band-wagon.

In my opinion, *The Christian Century* and the liberals in general have no foundation for their complaint against Billy. They cannot truthfully say that he ever promised to desert the gospel he has preached from the beginning. They knew full well that the gospel of the saving grace of God was the only gospel he had ever declared. They knew that he underwent the acid test in his London campaign and that the liberals were sorely disappointed. Billy has simply continued to preach in New York the gospel he has always preached.

But the modernists undoubtedly expected a modified gospel, in view of his seeming compromise in setting up his campaign, forming his committees and promising to send the converts back to their modernistic churches. Why did it not happen? Here is where God, in my opinion, injected Jones and Rice, the two best known conservatives in America. Billy Graham is but a mortal man. Undoubtedly the Devil himself was seeking to destroy his ministry in New York. Many good friends were advising compromise. The modernists were offering large financial support. It was Billy's great chance. If he succeeded in New York, it meant that like Alexander the Great, he had come to the pinnacle. He almost stood where

Jesus stood when the Devil in the wilderness offered Him the kingdoms of this world. He needed help. He needed human help, as well as the help of God. Then it was that the two men who had in many ways meant as much to his Christian life and ministry as any, outside of Dr. Riley of Minneapolis, stepped into the breach. Had Riley been alive, I am certain the duet would have been a trio.

Eternity alone will tell the story of the iron that seeped into the blood and the steel that reinforced his spine when Jones and Rice sounded the challenge. Of course Billy didn't like it. His father-in-law and other intimate associates advised that he defy the fundamentalists altogether. But the eternal God and the everlasting arms were present and Billy chose to stay, humbly and without compromise, by the gospel message of his most remarkable ministry. It is my honest judgment that the strong position taken by Bob Jones, Sr., and John Rice did more to cause this young blond evangelist to say within himself, "My heart is fixed," than any other human instrumentality that entered into his decision.

Strange are the ways of God. He seemed to purposely throw Moses, the greatest man of history outside of Christ, into the very arms of the Egyptians. He became the "son of Pharaoh's daughter." And yet out of that situation came a man who drew the line with finality and became the deliverer under God of the people whom God had chosen. In such a web, Joseph appeared to be caught, as did Daniel and the three Hebrew children who went the way of the fire in the final test. They could be named by the score. The Bible says of them, "of whom the world was not worthy" and yet they appeared providentially placed in an environment that was often tempting and at times alluring. God vindicated and used them, in spite of their surroundings and not because of their associates. Theirs was what we call the acid test!

Yet history records the names of men who did not stand the test. God only knows what He could have done with those who have failed Him, had they only set their teeth and been true. In all those crucial and crucible hours of history, when the destiny of God's own purposes have seemed to hinge upon the fidelity and trustworthiness of men, upon whom God had placed His hands, there have appeared mighty prophets of God who have warned against and stoutly opposed the environments and trends that might have meant nothing less than ruin. We must never forget the Nathans of divine writ. The jewels in their crowns are without number.

What tragedy would have been avoided by Israel, had she only listened to her prophets! With no thought of flattery, I suggest that in the New York emergency, God used Bob Jones, Sr., and John Rice much as He used the "angel of the Lord" in the days of the prophet Balaam. As Balaam heard, heeded and proclaimed the Star out of Jacob and the Scepter out of Israel, so Billy Graham, young prophet of the most evil day of modern history, was influenced, perhaps unconsciously, by the stern warnings of two of God's most faithful witnesses.

I do not know what Billy would have done, had no danger signal been flashed. But I do know that, with the whole Christian movement alerted, this young North Carolinian faced the Balaks of modernistic leadership in New York City and declared, "Out of Jacob shall He come that shall have dominion."

Who is to say what part each played in this miracle of grace that gave to New York and the nation and the world the greatest Christian demonstration of all history?

Liquor in U. S. A.

By Wilbur M. Smith, D.D.
in S. S. Times

Although I have always been a total abstainer in the matter of alcoholic beverages, and have believed that the whole liquor industry and everything pertaining to it is a curse to men and nations, at the same time I have felt that the preaching of temperance must never be used as a substitute for the proclamation of the Gospel; for the act of refraining from something is never the equivalent of being saved.

However, liquor is getting a stranglehold on our nation; it is undermining its ethical standards, ruining the lives of hundreds of thousands, and forming the greatest contributing factor to its crime bill.

In the United States News and World report for April 19, statistics are given which reveal that in one of the larger American cities, the cost of one drunk, a man 54 years old who had been arrested 285 times in the last 32 years, was \$45,373. This figure includes police and court costs, jail keep and hospital care. The total amount of the 52 different fines paid by him was \$510; so the net cost to the city for this one man's drinking habits was \$44,863!

Los Angeles reports that arrests for drunkenness there now exceed 100,000 annually. Senator Richard L. Neuberger, commenting on these facts declared: "The loss in human resources throughout the United States is incalculable."

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Nor take thy flight from me away;
Still with me let thy grace abide,
That I from thee may never stray:
Let thy word richly in me dwell,
Thy peace and love my portion be;
My joy to endure and do thy will,
Till perfect I am found in thee.

—John Wesley

Sword Brings Readers to Decision

(Continued from page 3)

my heart of the truth you proclaim, Brother Rice. I attended the University of Florida in 1953-54 and joined a National Social Fraternity while there, holding an office in the organization my second year. Just about 4 months ago I sent in the last money owed for life membership in the fraternity and received my card and the national fraternity magazine last month. My sin of joining together, unequally yoked, has been confessed before our Father. I'm so grateful for having this wrong in my life pointed out that I could understand, and confess it before our Lord!"

A/2c Ed B. Harris, Jr.
San Francisco, California

A good letter from a subscriber in Washington State tells how her daughter broke off an engagement with a Neo-orthodox preacher because of help from THE SWORD.

"... It was through your paper that our only daughter, a precious Christian girl, was saved from marriage to a Neo-orthodox believing preacher. He fooled her, and us all for a while. We faced him with the question of modernism in Southern Baptists, and he denied there was any and while discussing it, he came out with a remark about an article of yours and said, 'Dr. Rice has to have everything either black or white.' My husband told him the Bible was the same—either true or not true. Little by little he showed where he stood. The Lord gave marvelous victory to my daughter in it all, and even though she loved him, she broke the engagement."

Mrs. F. L. C.

This letter from a Methodist pastor shows what THE SWORD did for him.

"I have been taking your paper and reading your books for several years. I also have two of your sermon films, and have rented some. You have been a great blessing to me. Several years ago I was a pastor in the Methodist Church. Your literature helped me to see that I was in the wrong church, so I got out. I am now pastor of a new Evangelical Methodist Church. So far, they have not been able to pay me even car expense getting there and back, but eleven souls were saved last year, a little church built, and I am happy working for the Lord. I desire your prayers that many souls may be saved in that little church this year."

Rev. B. M. Sullivan
Smithville, Arkansas

This letter shows how another reader of THE SWORD was lead to leave a modernistic Methodist church through the teaching of THE SWORD.

"I just want to say that I enjoy THE SWORD OF THE LORD very much. It has been a wonderful blessing to my life.

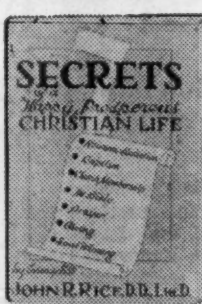
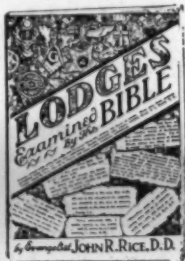
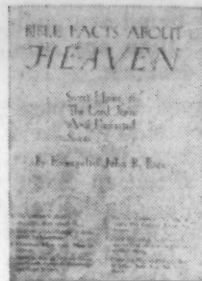
"At the time of my first subscription I was in the Methodist Church and my blinded eyes have been opened to so many truths in God's Word.

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Jesus, Sinner, Salvation

(Continued from page 1)

Jesus. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Therefore, Jesus said to a woman of Samaria, "... Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.... But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth..." (John 4:21, 23). Christ Jesus is God, the incarnate God descended from Heaven.

I think you want to have some reliable proofs concerning the godhead of Christ Jesus. Well, that must be a reasonable requirement indeed. I want to give you three proofs showing that Jesus is God.

The first is the

Fact of the Virgin Birth of Jesus

We read in Matthew 1:18: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

The Son of God was conceived by the Virgin Mary and was born of her. All the supernatural event was the fulfillment of the divine promise which was spoken by the Prophet Isaiah saying, "... Behold, a virgin shall conceive, and bear a son..." (Isa. 7:14). Jesus, the Son of God, came to earth through the virgin birth according to the Scripture. If Jesus were a son of Joseph, the husband of Mary, He must be an offspring of Adam and a sinner as we are. Adam became a sinner by committing sin and through him sin entered into the world. All the descendants from Adam are sinners without one exception. Jesus is not of Adam. He is not from beneath but from above, through the virgin.

The fact of the virgin birth is one of the most positive proofs that Jesus Christ is God Himself. There are many so-called Christians who do not believe the fact of the virgin birth of Jesus. True Christians, of course, confess that Jesus is God. But if they do not believe Jesus was born of a virgin, by that unbelief they must demonstrate themselves unchristian, denying the godhead of Jesus Christ.

The second proof is that

Jesus Alone Is a Perfectly Innocent, Righteous Man

God is light and in Him is no darkness at all. In His righteousness there is no shadow of turning. The reason why God is exalted and revered by men is His holiness. God is holy because His righteousness is complete and perfect. The righteousness of Jesus is God's righteousness. The holiness of Jesus is God's holiness. One could not, cannot, find any sin in Jesus. He asserted, "Which of you convinceth me of sin?..." (John 8:46). His enemy tried, with hawkish eyes, to find one fault in Him, but in vain. Betrayed by a disciple, arrested by the enemy, mocked and scourged by wicked men, crucified on the cross by cruel hands, He did not allow sin to defile His holiness and righteousness in the least. He could have manifested His glory at any time, the glory which He had with the Father before the world was. A centurion who commanded the Roman soldiers on the hill of Golgotha, looking up at Jesus on the cross, could not help crying, "... Truly this was the Son of God," and "... Certainly this was a righteous man" (Matt. 27:54; Luke 23:47). Indeed Jesus is, of God, the righteousness of His glory, and "... the express image of his person" (Heb. 1:3).

The third proof is

The Resurrection of Jesus

Though He was killed and buried, He was raised again the third day from the dead. Resurrection is not only returning to earthly life. Resurrection is raising again from death with an immortal, deathless body. Some dead men were restored to life by Jesus, but all of them died. Jesus, raised again, has been living as

"... the same yesterday, and to day, and for ever." He says, "I am he that liveth, and was dead: and, behold, I am alive for evermore..." (Rev. 1:18).

When some scribes and Pharisees asked of Jesus that He show them a sign from Heaven, He told them the only sign on which He wanted them to depend. It was the sign of the Prophet Jonah. Jonah was vomited out upon the dry land after having been in the belly of the fish three days and three nights. In this way Jesus was raised again the third day from the dead. Resurrection is the greatest sign showing that Jesus is God. He is the Prince of Life. Death is not possible to have hold upon Him. He said, "... I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again..." (John 10:17, 18). If He was not God, how could He make such an amazing pronouncement? Jesus was not killed by His enemies except as He permitted them to be the instrument of His death. He gave His life a ransom for many.

Mr. Eiichi Shibuzawa, a well-known businessman of Japan, once called on Mr. John Wanamaker in Philadelphia. He made an address at the Bethany Sunday School at the request of this respectable American Christian. The speaker was a man of deep learning in Confucianism. He told his cherished view in his address as follows: "Teachings of Confucius are prominent equally to those of Jesus. Jesus and Confucius are both surpassing great men in human history. As it is difficult to discriminate between them, I don't feel the necessity to become a Christian."

When the address was over, Mr. Wanamaker stood up, and making acknowledgement to the speaker for his speech he said as follows: "Great as he was, Confucius died and was buried. His grave is with his countrymen to this day. He is dead. He is a man belonging to the past age. There is something out of common in Jesus. The grave could not hold Him in it. He was not a man mortal. He is the living God forever. There is so vast a difference between the two. One was a man from beneath; the other is God from Heaven. The Holy Bible in my hand proves the truth of what I have told you." As one Japanese Christian, I cannot help expressing my hearty gratitude to Mr. Wanamaker for his fervent testimony. Yes! Jesus is God, the living God forever and ever.

II. Sinners and Their Awful Destiny

How often you will find the word "sin" in the Holy Bible, and you will notice that "sinner" is

another name by which God calls you. As you read in our text, Paul confessed that he was chief of sinners. That was the confession of the greatest apostle whom the world has ever seen. Again you read in Luke 5, verse 8, "... Depart from me, for I am a sinful man, O Lord." That was the confession of Peter, the first of the twelve disciples of Jesus. And again you read in Isaiah 6, verse 5, "... Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips..." That was the confession of Isaiah, the greatest prophet in Israel. God said, "... There is none righteous, no, not one.... All have sinned, and come short of the glory of God" (Rom. 3:10, 23). Dear friend, you are a sinner. If you were to deny that you are a sinner, you would make God a liar.

David was the most excellent king of Israel. He was a man of good nature, of wisdom and bravery. He had a deep feeling of devotion toward God. God blessed him and called him to be the king of Israel. One evening when he was walking on the roof of his house he saw a beautiful woman washing herself. The woman was a wife of his loyal warrior who had been fighting in the battlefield at the risk of his life for the king and the people. Alas, what an unthankful and unworthy man he was then! He coveted the woman and took her to his house. Before long, that loyal warrior, a victim to the carnal passion of the king, was killed by the hands of his enemy. David committed terrible adultery and murder.

Do you think he could give himself up to the illicit pleasure for a good while? No, God did not al-

low him to do as he pleased. God sent His bold servant and led him to charge the king with his terrible criminal acts. David had not a word for defense of himself. He had to submit himself to the severe rebuke by God. He knew what a wicked man he was! How sinful was his nature! He confessed his sinfulness in these mournful verses, "For I acknowledge my transgression: and my sin is ever before me.... Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:3, 5). He became aware that he was a born sinner. He was sinful by nature from birth. He did not become guilty by doing evil deeds, but as he was the sinner from birth he did evil deeds.

My friend, it is just the same with you. You may be elegant, gentle, and righteous in outward appearance, but you must know that God sees not as man sees; He looks on the heart. He says, "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:9, 10). Your true inner state is unveiled here. Your heart is so bad that all unrighteousness, fornication, wickedness, covetousness, maliciousness and all other transgressions gush out of it.

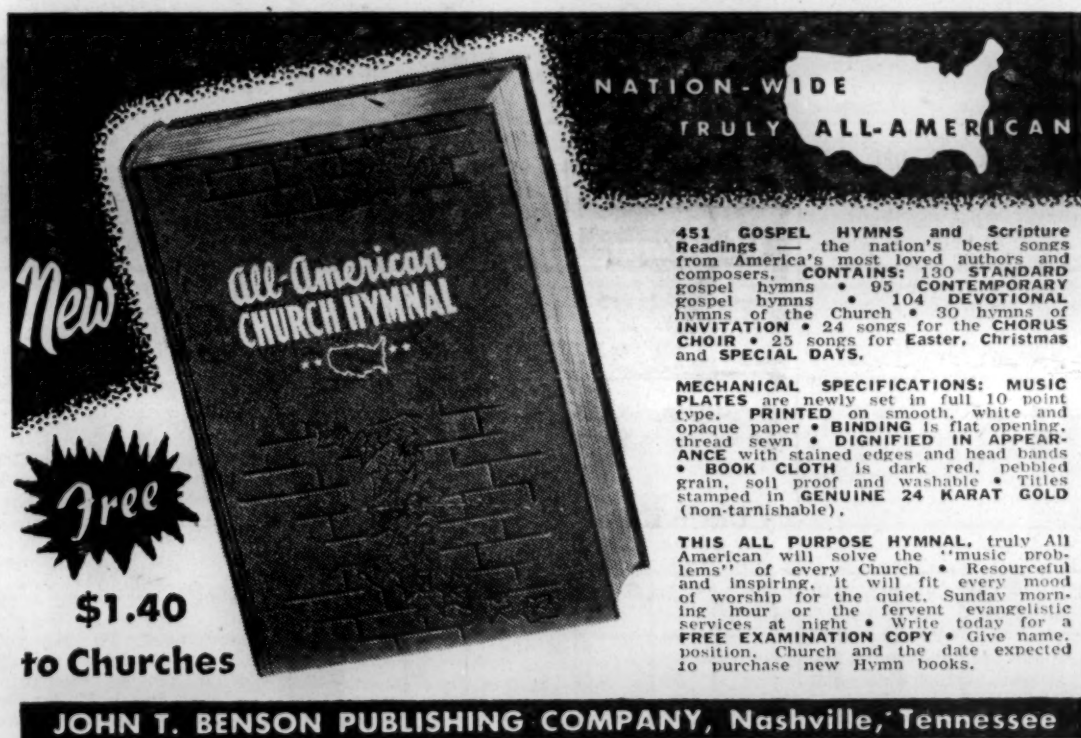
By their outwardly good conduct many men and women trust in themselves, that they are righteous. Perhaps those self-assumed righteous men may be found everywhere in the world. In Japan there is a favorite saying used very often. That is, "I stand unashamed before God and man." How often we see politicians, religionists, educators boasting themselves of their righteousness

on this saying in public. They are the sort of men who are most difficult to bring to acknowledgment of their sin. They are ignorant of God's righteousness and go about to establish their own righteousness. They must be accused of being hypocrites. Pharisees were very zealous of the works of the law. But their hearts were so wicked that Jesus condemned them in the way beyond measure: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Matt. 23:27). Dear friend, what difference do you find between the Pharisees and yourself?

The problem of sin must not be disregarded and neglected, because God warns you, saying, "For the wages of sin is death..." (Rom. 6:23). In the sight of God, sinners are dead. Adam died spiritually on the very day he committed sin, as God warned him beforehand. He was separated from the presence of God, shut out of the Garden of Eden. The way of the tree of life was completely cut off. Consequently, the death of body became necessary.

You read in the fifth chapter of Genesis a noticeable phrase written repeatedly, "and he died"; "and he died." Man's death is not a natural phenomenon, originally.

God did not create man mortal at first. God provided him the tree of life for his eternal life. It is, however, the greatest curse, that the sinner should live eternally without death. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men," (Continued on page 10)



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Jesus, Sinner, Salvation

(Continued from page 9)

for that all have sinned" (Rom. 5:12). Can you remain coolly and calmly, saying, "The living must surely die"? You must bear in mind that death is the awful punishment on all sinners.

What is the sinner's destiny in eternity, then? Where must the sinner spend eternity? Men, of course, cannot answer such questions. But God, omniscient and omnipotent, can give you the infallible answer. Read Revelation 21, verse 8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Don't jump at a conclusion that sinners will be burned out to their utter extinction of existence. Jesus gave you a horrible scene showing a man who was very rich here on the earth crying for water when in torment in the flame in Hell. This is the destiny of the sinner. He must be tormented day and night forever. Surely you should have an eager question, "What must I do to be saved?" My friend, God is not willing that you should perish. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Thank God! Jesus came into the world to save you, a sinner.

III. Salvation Is Provided for Sinners

What way did Jesus take to save you from perdition? Was His way by His authoritative teaching from Heaven? No. Was His way by showing many miracles through His divine power? No. His way to save sinners was to die on the cross, as He said, "... the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). The sinner must perish. He is condemned to eternal perdition. If there were any way by which the sinner should be saved, it must be the only way. That is the way of substitution. If a suitable one should die in your place for your sin you would be released from

the death penalty. However, who can give his life for your salvation? As all men and women are sinners, they must all die in sin. They all need a substitute for themselves just the same as you do. One who is worthy to die as a substitute must be sinless and righteous in the sight of God. Thank God! Jesus Christ, the Son of the living God, the only righteous man, bore our sins in His own body on the cross! The just suffered and died for the unjust!

On the cross Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" Jesus was forsaken by God at that terrible moment. He had always been with the Father since the beginning. In His earthly days He was always in the Father and the Father in Him, too. God the Father, and the Son, Jesus, were one and are one forever and ever. No man can suppose that the Son should be forsaken by the Father, even for a moment. But here we see a shocking and dreadful event. Why was He forsaken by the Father? Because He took the sinner's place on the cross.

Again, a moment before He yielded up the ghost He cried with a loud voice, "It is finished." In this cry Jesus made declaration of the fulfillment of God's work of salvation for sinners. The very purpose for which the Son of God came into this world was attained on the cross on Calvary. When Jesus left His home at Nazareth and came to John the Baptist, this great man introduced Him as the Lamb of God which takes away the sin of the world. When the people of Israel offered animals, and looked at them killed and burned on the altar, they thought the death of the animals was the punishment on account of their own sin. But it was impossible that the blood of those sacrifices should take away sin. Jesus Christ, however, came into the world to put away sin by shedding His precious blood on the cross. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10).

You read in II Corinthians 5,

verse 21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." You are the sinner. You have no righteousness. Your righteousnesses are as filthy rags. Christ Jesus carried away sin and death and made the complete provision for imparting the righteousness of God in Him to you who accept Him as your Saviour. You have no righteousness, but you can be reckoned righteous and treated as if you were a true, righteous man who had never committed sin. If you believe Him who died on the cross for your sin, you will be justified in the divine court. Your faith will be counted righteous without any work and merit. If you are justified and treated as a righteous man, God can give you eternal life which Adam lost, owing to his fall in sin. Sin is the very cause by which man lost his life. Justification is the very condition necessary to be given eternal life. "... the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

If you believe Him who died on the cross and was raised again from the dead, you will not come into condemnation, but you will be passed from death to life. Jesus can impart you His righteousness because He has the righteousness of God. Jesus can endow you with eternal life because He has eternal life.

The one thing you must do to be saved is come to Christ Jesus, look up to Him in faith and accept Him as your Saviour. God has finished His work necessary for salvation of sinners. The provision for salvation is already completed. You are not asked to do anything for your salvation in addition to belief on Jesus Christ.

On one occasion the people of Israel committed serious crime in the wilderness when God sent fiery serpents among the people and many of them were bitten and killed. They were overspread with terrible fear and sorrow. It is likely that all of them did their best to escape from this horrible disaster, but all failed. Our merciful God, however, commanded Moses to set up a provision for salvation of the people. It was a serpent of brass put on a pole. God said, "... it shall come to pass, that everyone that is bitten,

when he looketh upon it, shall live" (Num. 21:8).

Dear friend, you also cannot do anything and need not do anything to be saved. Only look up to your Saviour lifted up on the tree, because He said, "... as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). And again He said, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isa. 45:22). One of the thieves who was nailed on a tree by the side of Jesus on Calvary could do nothing to save himself, but he beheld Jesus and trusted Him and was saved at that moment. The jailer in Philippi, trembling with fear, could do nothing to save himself, but he was saved on the spot through faith in Jesus Christ. For salvation God does not ask from you any work or any merit. The only thing that God asks of you is your trust in the Saviour, Jesus Christ.

God loved you and sent His Son to be the propitiation for your sin. Come; for all things have already been made ready. God wants you to be saved now. God can save you now. But there is one who does not want you saved. He is trying to get in your way so that you will remain in sin and death. He is Satan. He has always been working to destroy the merciful design and program of God to save sinners with all his subtlety and might.

When Jesus was born in Bethlehem, Satan tried to murder Him by the tyrannical plot of Herod. When He was hungry after fasting forty days and nights in the wilderness, Satan tempted to pervert the Saviour's purpose by offering Him all the kingdoms of the world and the glory of them. When Jesus showed for the first time to His disciples that He must be killed and raised again the third day for the completion of God's work of salvation, Satan used Peter for the purpose of thwarting the way to the cross. Peter said, "... Be it far from thee, Lord, this shall not be unto

thee." Hearing this, Jesus reproved Peter sharply, saying, "Get thee behind me, Satan: thou art an offence unto me..." (Matt. 16:22, 23). How subtly Satan tried and tried to destroy the divine plan for salvation! But Jesus broke down all the works of Satan and finished His work on the cross.

But Satan does not give up his sharp practices. He is now working with all his might to induce you not to receive Jesus as your Saviour this moment. Procrastination is the very enticement by which Satan wants you to be trapped. If you will postpone trusting in Jesus Christ here and now, Satan will still be able to have a strong hold over you and your destiny.

Felix, a Roman governor, sent for the Apostle Paul and heard him concerning faith in Christ. It was the best opportunity God had given him for his salvation, but he failed to believe Jesus. He answered Paul, "... Go thy way for this time; when I have a convenient season, I will call for thee" (See Acts 24:24, 25).

My friend, how many men and women have lost their best opportunity, as Felix did, by their procrastination and in so doing condemned to themselves eternal perdition. Dear friend, never give place to Satan. I pray that you will not fail to accept Jesus at this moment. I pray you will fix your best choice and make a joyful noise to your Saviour, singing a new song:

O happy day that fixed my choice
On Thee my Saviour and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

Refrain:
He taught me how to watch and pray,
And live rejoicing every day;
Happy day, happy day,
When Jesus washed my sins away!
Amen.

'Tis done, the great transaction's done!
I am my Lord's, and He is mine;
He drew me, and I followed on,
Charmed to confess the Voice divine.

—The End—

Puzzle Number 40

Clews Across

- One who suffers death for adherence to the Christian faith as in the case of Stephen.
- To know (past of "wit")
- "Blessed are they which are called unto the supper of the Lamb"—Rev. 19:9.
- A small venomous snake of Egypt
- Rearrange "sea."
- A low, flat mass of floating ice
- A stroke; blow, — m — t
- New Testament (abbr.)
- An insect
- A pen for swine
- Aviation Electrician's Mate (abbr.)
- Jesus was frequently called the — of Man.
- The wicked firstborn son of Judah (Gen. 38:7)
- A flat, slim slab used for writing (pl.)
- To seize suddenly
- The son of Nagg (Luke 3:25)
- Observe
- A city also called Hebron (Josh. 21:11)
- To take in through the mouth as food
- A follower of Elymas might be called an —.
- Perform
- "The — of the LORD is perfect, converting the soul"—Ps. 19:7.
- After date (abbr.)
- A kind of tree
- A native of Berea
- A present form of the verb "to be"
- To tear apart
- There is nothing that can separate the Christian from the — of God.
- Past; gone by
- To strive for superiority
- One who lags behind
- A European linden, or lime tree
- Tight; restricted

Clews Down

- Rearrange "amen."
- A title
- Aramaic (abbr.)
- Prevalent; current
- The good servant received five more —.
- Add the word "got" to the letter "y."
- Sways; staggers
- Past tense of "is"
- A distinctive doctrine of sys-

tem usually disparaging (pl.), i — m —

- Ill will with the disposition to irritate
- Rearrange "tea."
- A native of Tyre
- In Milton's *Paradise Lost*, one of the fallen angels
- Any of the grand divisions of geological time
- Capable; competent
- , the captain of the host of the king of Syria was healed of his leprosy.
- Considerate; careful
- Anglo-Saxon (abbr.)
- The angel at the tomb said, "Come, — the place where the Lord lay."
- Past tense and past participle of "breed"
- Designating, or pertaining to, books or editions printed and published in Amsterdam.
- A degree
- Account; reckoning
- An — branch is an emblem of peace.
- Springs
- 1007 (Rom. numeral)
- Jesus said in Revelation 22:16, "I am the — and the offspring of David, and the bright and morning star."
- Rearrange "ate" and add an "a."
- Grow old
- Morning (Chiefly Poetic)
- A voracious, snakelike fish
- Skill; cunning
- East Indies (abbr.)

Answer to Puzzle Number 38

XXXVI

B	A	T	J	E	R	U	S	A	L	E	M
E	V	E	N	H	I	S	T	I	R	A	
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E	R	R	E	U	E	L	L	O	V	E	
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E	B	E	N	I	G	E	A	L	O	H	
M	R	E	Z	O	N	G	A	L	L	S	
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S	I	D	O	N	I	A	N	S	S	E	A

HAPPINESS COUNTS!

By Uncle Roger

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be returned. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have four cards, mail them to us, and you will receive your copy of the featured book-of-the-month for October. If you prefer a book or books previously offered, please indicate your choice. Remember that some of the books require five cards. The answer for Puzzle Number 40 will appear in the October 4 issue of THE SWORD OF THE LORD.

The Scripture says in Psalm 144:15, "Yea, happy is that people, whose God is the LORD." Again in Proverbs 29:18, "he that keepeth the law, happy is he." Yes, for the Christian there is a promised life of happiness. Every child of God should earnestly endeavor to find the secret of it. To help you in your study we are offering for the month of October the book by Dr. John R. Rice, *Seven Secrets of a Happy, Prosperous Christian Life*. It will be very practical and helpful to you. Do not miss it! It can be obtained with only four correct puzzles.

HERE ARE THE RULES. PLEASE READ THEM CAREFULLY.

1. Fill in the empty blanks according to the clews given. If you do not wish to cut up your copy of the paper, you may print the answers on a separate sheet of paper according to the clew numbers given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: UNCLE ROGER, THE SWORD OF THE LORD, Wheaton, Illinois. In order to have your entry counted correct, it must be postmarked by midnight, October 12, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date that your paper arrived.

3. Each weekly entry will be checked, and you will receive a post card if your entry is correct. Incorrect entries will not be counted.

Modernist McCracken . . .

(Continued from page 2)

ligion involves a belief about the character of God as well as the nature of man. A human father will not consent to the loss of any of his children. Are we to suppose that God will? 'Would it not be blasphemy,' wrote Wordsworth in his bereavement, 'to say we have more of love in our nature than He has?' 'Can it be,' Dr. Fosdick once asked from this pulpit, 'that God is the most unscrupulous waster in the universe—making great personalities only to throw them utterly away?'

And what does McCracken say about the resurrection of Jesus? Like all modernists, he uses the term but he means the opposite of what the Bible means. He deliberately perverts the term *resurrection*. Read these words of McCracken and note carefully how he interprets them.

"God raised up Jesus from the dead, and by his resurrection gave to the world not a dead teacher but a living Lord. In John Masefield's play, *The Trial of Jesus*, the Roman centurion who stood at the foot of the Cross talks with Pilate's wife just after the crucifixion. 'Do you think he is dead?' she asks him. 'No, lady,' he answers, 'I don't.' 'Then where is he?' And the reply she receives is,

ed into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

How does God feel toward these men who preach a new gospel, or rather a perversion of the old Gospel? We know of course that the Gospel is plainly defined in I Corinthians 15:3, 4. It is that "Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." This death and resurrection were, it is twice repeated, "according to the scriptures."

And what about those who do not preach this Gospel?

Paul tells us in Galatians 1:8, 9, and his words divinely inspired represent not only the indignation

The Dance

By E. S. Sonners, M.D.

(The doctor who writes this article is a Nerve Specialist in Chicago and Los Angeles)

I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal.

I charge that dancing is the most advanced and most insidious maneuver preliminary to sex betrayal. It is nothing more or less than damnable diabolical animal-physical dissipation.

A young girl enjoys the dance because she is drugged by suggestive music and emotional over-stimulation into a drunkenness, a frenzy that takes her back nearer to the beast.

Do brother and sister dance like that? Father and mother? Mother and son? Why is the long married husband wearied soon of dancing with his wife?

I tell you, the basic spell of the dance is the spell of illicit physical contact.

A man who has learned what true love really is does not willingly watch his wife dance with others.

We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig, or prude (conceited and especially proper), and so I tell you frankly, it is not safe to subject even the strongest men and women to the subtle temptations of the dance.

—The Herald of Truth

'Let loose in the world, lady, where neither Roman nor Jew can stop his truth.' That is not fiction, that is fact. For sixty generations that has been the Christian persuasion. Jesus lives and reigns."

Note that McCracken says, "God raised up Jesus from the dead." But the kind of "resurrection" he is talking about is when Jesus' body still hung on the cross and then, says McCracken, Jesus was "let loose in the world . . . where neither Roman nor Jew can stop his truth." That is not only a perversion, a deliberate misuse of the term "resurrection," which always refers to the body: only the body of Jesus was buried. But it is intentional deception, pretending to believe Christian truth while openly denying Christian fact.

Sermon eight in the book is on the subject, "Why Did Jesus Die?" Surely if any honest preacher would tell the meaning of Calvary, the atonement, the redemption of sinners by the blood of the cross, it would be here. And what was the principal meaning of the death of Christ? The entire sermon is on the theme which Dr. McCracken himself states for us thus, "Christ on the Cross is a perpetual challenge to our world, and the head and front of the challenge is that we give up self-centered living." Christ was a good example for us, says McCracken, and so we ought to be unselfish. And that is why Jesus died!

And What Ought to Be the Attitude of God's People Toward Men Like McCracken? That Is Very Clear.

In II John, verses 7-11, are these plain instructions:

"For many deceivers are enter-

Fundamentalism: Past and Future

(Continued from page 2)

looseness. The unethical character of some fundamentalists must not obscure the fact that fundamentalists professed and taught a higher standard of ethics than liberalism and a stronger sense of sin than do those of our day who have fallen under the spell of liberal relativism and drifted into evangelical antinomianism. Grace today, in the evangelical world, is sold at cut-rate prices and offered on the easiest terms, so that the shabbiest of characters can claim its benefits.

Fundamentalism Became Evangelicalism

As fundamentalism passed into the weaker evangelicalism of our day, doctrinal preaching became less frequent; love became a sentimental emotion; fellowship became more important than truth; Bible conferences were no longer marked by great doctrinal preaching; and Bible expositions became long on interpretation and short on application to life. Deeper life conferences gradually displaced victorious life conferences, becoming more and more pietistic and less ethical in their emphasis. Fundamental institutions, grown strong and great, became more and more cautious about losing contributors. Fundamentalism became more and more commercialized by many who found ways to exploit it for their own financial ends. Fundamental bookstores soon had more gadgets and religious trifles than books, for to the Protestant, gadgets are more orthodox than images. Gospel films, sometimes shoddy, and with a light gospel message designed to please everybody, often took the place of the Sunday evening service. Soul winning by

mise with loose ideas for gain. They did not foresee that schools which they founded would be infected by the culture of their day, by the natural tendency of the human mind toward philosophical theology, and by the adoption of the popular notions of the hour. Many movements are lulled to sleep with the conviction that "it can't happen to us." They are convinced that they are "the people."

With a naive optimism they supposed that righteous conservatives would not love power like naughty liberals, that men would not profess orthodox beliefs and become ecclesiastical politicians. They did not realize that men, professing to be led by the Spirit of God, would lead them away from the Word of God. Fundamentalism became evangelicalism.

Church history records that every movement eventually diminishes in vigor and strength of conviction; that the truths held dynamically in the beginning eventually come to be held formally. They cling to the forms and confessions and even sign them every year, but the spirit of the forms is no longer there. They garnish the tombs of the prophets, but the teaching of the prophets is disregarded. They speak the language of Canaan, but more and more the words have a hollow sound. Just so, fundamentalism has become evangelicalism.

No movement entirely escapes the deterioration which comes with the passing of time, the emergence of new leadership which has paid no price of suffering, and the coming of a new generation which takes for granted the truths which the fathers had to fight for. Thus, fundamentalism became evangelicalism.



films made soul concern and prevailing prayer unnecessary. Even soul saving can now be done with electricity. Hollywood fundamentalism, glorifying movie stars, gangsters and prize fighters, narrowed the gap between the church and the world by offering gilded worldliness to the unworshipful. Prominent evangelists endorsed questionable Hollywood films and the old enmity between the church and the world seemed about to be healed. Fundamentalism became evangelicalism. Let us notice some of the factors in this transition.

1. *The wear and tear of time.* The fundamentalists knew very well that many other spiritual movements had cooled off and departed from the faith, and they adopted many careful doctrinal confessions and required many signings, forgetting at times that eternal vigilance is the price of orthodoxy. They did not sufficiently consider the fact that the same Satanic and human influences that undermined the faith of the past would continue to operate. They did not take into account that their leaders of the future, with lesser convictions and greater ambitions, would permit self-interest instead of the Word of God to dominate their policies. They did not fully realize that the fundamental organizations they were bringing into existence would permit organizational greed and institutional ambitions to sway them from their original principles and eventually compro-

2. *The problem of growth and prosperity.* The New Testament clearly teaches that there are always perils inherent in growth and prosperity. John Wesley feared this and warned the early Methodists, and his fears were well founded. The early holiness people were a despised people. They grew and prospered, and now modernism has infiltrated their ranks. While they continue an empty profession of holiness, worldliness grows.

Societies and institutions get larger and financially prosper; but as their money needs increase and as their ambitions expand, they are more and more inclined to compromise with the sources of their income. Careerists with no depth of conviction are attracted by the opportunities of a growing movement and illustrate that professionalism which loses touch with God. Under the blessing of the Lord, churches grow strong and prosperous, and many men with no convictions are willing to become separatists if the salary is attractive enough. Young men, reared in separated churches where liberalism is no longer an issue, enter the schools, and even the ministry, with little knowledge of liberalism and often imbibe liberal views. As these failings multiply, as the natural cravings of men for popularity and power express themselves and the fires of devotion burn low, the process of spiritual and doctrinal deterioration is accelerated. John Bunyan warns of the dangers of "Forgetful Green." More and more, Christianity takes intellectual forms; more and more the spiritual movements of the Holy Spirit fall into disrepute. Fundamentalism has become evangelicalism.

3. *The widespread theological confusion, the decline of fundamentalism, and the rise of a compromising evangelicalism have*

created a demand for fellowships based upon a common religious experience rather than a common faith. There is a true fundamentalism. There is a true evangelicalism. But these are days of decline, superficiality, religious wordiness, expediency and moral softness. Fundamentalism has become evangelicalism.

The fundamentalism of yesterday and the diluted evangelicalism of today illustrate a truth of history: it is strong men who found movements; it is weaker men who mould them and eventually pervert them. Fundamentalism is now a confused evangelicalism. Fundamentalism needs a back-to-the-Bible movement to save it from its follies.

Some Additional Factors Which Have Contributed to Our Present Distress

1. *Our doctrine of the inspiration and authority of the Scriptures has seriously deteriorated.* The fundamentalism of yesterday defended the full inspiration of the Scriptures and appealed to and respected their authority. This high view of authority is stated by the Psalmist: "Thy word have I hid in my heart, that I might not sin against thee" (119:11). When the fundamental organizations came into existence, confessions of faith were carefully framed so that the organizations would be soundly based upon the Word of God. Constitutions were adopted, after spirited debate, and men were careful to see that principles and procedure would be after the biblical order. As time went on, this jealousy for the Word of God weakened and often disappeared. Then the view of the contributing constituency became more influential than the Word of God. We now hear a great deal about a democracy and less and less of the "thus saith the Lord."

The inspiration of the Scriptures is still stoutly affirmed, while the authority of the Scriptures steadily decreases. This gap between inspiration and authority is responsible for the wide and deep theological deterioration seen everywhere in evangelicalism; an evangelicalism which pays lip service to authority, but whose real authority is its own self-will, its own self-interest, its own aggrandizement, its own ambitions, its own goals, its own notions and its current heroes.

This abandonment of the authority of the Scriptures has been covered up by biblical interpreters who claim a wide liberty of interpretation, and so the Bible says what they want it to say. It has been covered up by an interpretation without standards so that all principles of biblical interpretation are ignored. It has also developed into interpretation without conscience, so that even the God of the universe is made a party to the evil in their lives.

This abandonment of authority is also seen in the unscriptural pietism which has grown up among us of pleading the leadership of the Holy Spirit in all sorts of dubious and unscriptural enterprises. The older fundamentalism insisted that the pattern of authority was the Word of God, the Son of God and the Spirit of God; that together They were a consistent Trinity; that They worked together in harmony and together They constituted one Authority. Today we see the strange spectacle of the Holy Spirit blessing those who deny the Word of God and working with those who reject the Son of God. Are evangelicals willing to take the theological consequences of this schism in the God-head? Are they willing to introduce contradiction in the Trinity and have three gods instead

(Continued on page 12)



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Fundamentalism: Past and Future

(Continued from page 11)

of the one God? Are evangelicals about to become Unitarians of the Spirit, placing the Holy Spirit above the Father and the Son? Evangelicals are in deadly peril of forsaking the heart of the Christian faith: the orthodox doctrine of the Trinity. This unscriptural pietism that releases men from the authority of the Word of God "seemeth right unto men," but the end of it is spiritual death and final apostasy. Fundamentalism has become evangelicalism, affirming the inspiration of the Word of God and disregarding its authority. When men deny the Word we crucify them; when men disobey the Word we defend them. We have fallen upon evil times.

2. Stemming from this disrespect for the authority of the Word of God has come an almost total lack of interest in purity of doctrine in the church of God. Instead of the church of God being the pillar and ground of the truth, its theology has become a great sprawling mass of human notions, sanctioned by liberty of interpretation, unrebuked by an authoritative Word, the lines between orthodoxy and heresy disappearing—all in the name of human fellowship. This is supposedly blessed by a Holy Spirit Who has broken away from the Godhead and is operating on His own.

The older fundamentalists had a high regard for purity of doctrine in the church of God. They stood for an unadulterated Word of God; they held to the moral and spiritual nature of truth. Today those who stand on the ground of the older fundamentalism are often referred to as "witch hunters," and those who insist upon separation from apostasy are compared with the Pharisees, while those who refuse to take a stand against witches and who refuse to separate from apostasy are said to be honored by a Holy Spirit Who no longer respects the Word of God. Fundamentalism has become evangelicalism.

3. The disregard of the authority of the Word of God and the lack of concern about the purity of the church has opened the evangelical world to the infections of liberalism. It is the lesson of history that religious organizations sooner or later accommodate themselves to the culture of their times and become infected by that culture. When that process has progressed too far, God raises up reformers to call the people of God to separate from that corrupted form of Christianity and restore the witness to the pure Christian faith.

Today we face an evangelicalism which has accommodated itself to intellectualism, to the world, and to the ecumenical spirit that would create fellowships at the expense of truth, and exalts an unscriptural pietism as authority in religion.

We have separated inspiration from authority. We have made the invisible church a substitute for true visible churches. We have substituted essentialism for the whole counsel of God. We have separated the emotion of love from the scriptural principle of obedience.

We have subordinated the Word of God in order to claim the leadership of the Spirit. We have compromised the Son of God in order to fellowship with those who reject Him. We have reduced the Holy Spirit to an independent rebellious Member of the Godhead to give sanction to our piety. We have abolished heresy in the interests of fellowship. We have become increasingly irreverent toward God and increasingly reverent of man. Reverence for human personality has become one of the chief tenets in the evangelical ethical system.

We have become nominal in our adherence to the great doctrines of the faith, shunning that dynamic militancy which is the hallmark of real conviction. We have become antinomian in our view of grace and eternal security, thus making room in grace for those who have no heart conception of the grace of God. We have become sentimental and thus we give to our false piety a semblance of affection. We preach and

teach truths which have not captured our own souls. We sing sweet words which we do not feel. We use religious words which we have not experienced. To cover up our spiritual poverty we have an evangelicalism which is heavy with sweet sentiment, but empty of those rugged virtues and those firm principles which created the giants of the past. Fundamentalism has become evangelicalism which has accommodated itself to the world, to the notions of men, and which has resorted to religious promotionalism instead of to that scriptural evangelism which characterized our past. We have fallen on evil times.

The Fundamentalism of Tomorrow

1. The fundamentalism of tomorrow must submit to the authority of the Word of God. It is not enough to defend its inspiration; we must submit to its authority. The authority of the Word of God must not be undermined by loose interpretation; it must not be perverted by unscrupulous interpretation; it must not be nullified by appealing to a mythical Holy Spirit Who sets aside the authority of the Word of God. The fundamentalism of tomorrow must accept the full inspiration of the Word of God and submit to its authority in both faith and practice; in both faith and order; in both faith and principle; in both doctrine and policy. Anything short of this will not be truly fundamental.

2. The fundamentalism of tomorrow must preach the full Gospel, not the irreducible minimum of the Gospel, as some evangelicals put it; not the limited, streamlined Gospel of some evangelists; not the lowest common denominator message of evangelical compromisers, but the Gospel which honors the whole counsel of God; the Gospel which refuses to accommodate itself to false gospels; the Gospel which judges apostasy by refusing to associate itself with it; the Gospel which refuses all affinity with heresy; the Gospel that claims the blessing of the Holy Spirit by honoring the Word of God and refusing to join the deniers of the Son of God. We say it bluntly—a gospel that is careless of its fellowships, a gospel that is careless of the ends it serves, a gospel which is willing to compromise its own integrity, is a false gospel, however orthodox the words may be. The Gospel must be judged by its nature, by its integrity, by the ends it serves, rather than by the words it uses. The fundamentalism of tomorrow must return to the full Gospel, and proclaim the whole counsel of God, shunning the current abbreviations.

3. The fundamentalism of tomorrow must return to the New Testament conception of the local church. There is abroad in the land a perversion of the doctrine of the true church, whereby muggumps, whatnots, nondescript religious riffraff, loose jointed antinomians, mushy sentimentalists and flashing comets can claim membership in the true church, while refusing to face up to their responsibility to be a part of a local New Testament church. Belonging to the true church, they say, justifies holding membership in false local churches. Claiming membership in the true church, they disregard the teachings of the Word of God on the local church. The whole doctrine of the true church needs re-examination in the light of the Word of God. The fundamentalism of tomorrow must return to the Word of God, gather itself in true New Testament local churches, and repudiate that doctrine of the true church which has become a refuge for all manner of strange birds. The fundamentalism of tomorrow must be a fundamentalism of both scriptural faith and scriptural order.

4. The fundamentalism of tomorrow must return to that uncompromising loyalty to Jesus Christ, the Son of God, which is the heart of true orthodoxy. It will not compromise with those who, denying His virgin birth, cloud His birth and set aside His Deity. It will not compromise with

those who deny His Deity, thus bringing into question His integrity and authority. It will not compromise with those who deny His sinlessness, thus destroying His Saviourhood. It will not compromise with those who deny or pervert the atonement, for this is indeed the heart of the Gospel. It will not compromise with those who deny His bodily resurrection, for if Christ be not risen from the dead, we are still in our sins and there is no Gospel. It will not compromise with those who deny His personal return, for this is the only hope for our world drunken with sin. The fundamentalism of tomorrow must repudiate that cheap loyalty to Jesus of our day, that loyalty which has no indignation against those who accuse Him and repudiate Him. The fundamentalism of tomorrow must repudiate that cheap loyalty to Jesus which says "Hosanna to the King" and then warms its hands in fellowship at the fires of His enemies. The fundamentalism of tomorrow must be loyal to Christ and refuse fellowship with His foes.

5. The fundamentalism of to-

morrow must return again to that expectancy of the early church which looks constantly and eagerly for the Lord's return. We must repudiate that cheap premillennialism which has lost its expectancy. We must repudiate that cheap premillennialism which, in the name of denominational loyalty, supports the enemies of the very Lord they profess to be looking for. We must repudiate that cheap premillennialism which concerns itself more with prophetic details than with prophetic living. We must repudiate that cheap premillennialism which looks for the Lord tomorrow and refuses to behave itself today. We must return to the blessed hope that purifies. We must return to the blessed hope that makes us watchful. We must return to that blessed hope which makes us careful that the Lord does not return and find us doing things that dishonor Him. The premillennial fundamentalism of tomorrow must be a fundamentalism which behaves itself today.

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How the DEVIL



Got Us an

Audience

By Dr. R. A. Torrey

One night all of my workers that were to help me in an open air meeting failed to come except one man. This man could not sing much better than I could, and I turned to him and said, "George, shall we go out and try to hold an open air meeting?" and he said, "Yes, let us go anyhow." We went to the corner where we usually held the meeting and stood in the road facing the sidewalk and began to sing to an audience of one. Our singing did not seem to attract any one that night, but soon a drunken man came along, and thought he would have some fun. He began to shout and dance and go through all sorts of antics in the street right beside us, and the crowds began to gather together to watch him. When the crowd was large enough, I held him by the hand and said to my companion, "Now, George, give your testimony." He commenced to tell what the Lord had done for him and also to preach a short sermon, using the drunken man as a text. When he had finished, he held the drunken man by the hand to keep him quiet and I spoke, using the drunken man as a text. Hardened characters in the audience began to say, "I would not like to be in that drunken man's place." But God blessed the Word and we had one of the best meetings we ever had. We had been unable to draw a crowd but the drunken man had drawn the crowd for us and then God had given us the message.

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